

An English Translation of



'ĀISHAH THE MOTHER
OF THE BELIEVERS



WRITTEN BY

DR. MUHAMMAD SAEED RAMADAN AL-BOUTI
(may Allāh bless him eternally)

Her Days...
and Her Complete Biography
in Pages

All praise is due to Allah, the Lord of every blessing. The best and most complete prayers and peace be upon our Master Muhammad, and upon his family and companions, all of them.

I think that among the people who follow my writings, there are those who might say to themselves or speak aloud: *"Wasn't Aishah, the Mother of the Believers, deserving of more than these few pages when it comes to writing about her?!"* Perhaps one of the reasons for this question is that a book of this size seems unusual compared to my other books, except for the series *Researches at the Top*, which consists of ten small booklets. I will not hide from the reader that I was the first one to think of this question; I asked myself before anyone else could ask me. And my answer is: Many detailed and brief writings and books have been published about Lady Aishah, may Allah be pleased with her, especially in this era. Some focused on the political aspect, others on the jurisprudential and scholarly aspects, some highlighted the rhetorical and literary value of her life, and some took a comprehensive approach, presenting her biography in an integrated way, sometimes using literary style and other times using an analytical approach.

However, there are events related to her life and situations related to her behavior and personal efforts that have given her biography an importance that transcends

the conventional forms and patterns of biographies typically seen in the lives of others—those that are common to all people.

These events and situations were not passed over quickly and carelessly by those with diverse sectarian and intellectual viewpoints. Instead, they paused at them, and did not move beyond them until each one colored them with the purpose they sought and the ideas they advocated for.

If you look at the numerous and varied detailed writings that have appeared about Lady Aishah, may Allah be pleased with her, which we mentioned with their different methods and styles, you will find that these distinctive events and situations in her life are buried, or rather, I could almost say: lost in the flood of stories about her actions, works, and activities, which are often presented in great detail, and sometimes stretched and repeated.

The reader hardly finds any clear trace of those distinctive events and situations in her life within this flood, let alone being able to study them or visualize them as they were, in their true and pure form, free from the distortions of foreign influences and their muddled interpretations.

My work in this book, although on the surface it seems to be a historical narration of the life of the Mother of the Believers, Aishah, may Allah be pleased with her, in essence, it is almost entirely a focus on the distinctive events and

moments in the life of this lady, may Allah be pleased with her. However, I preferred that this focus be placed in its proper context within the overall framework of her biography, from her birth to her death.

Therefore, I have summarized the discussion about the biography of Aishah, may Allah be pleased with her, in terms of the general structure of her life and the ordinary events in it.

But I have elaborated, as necessary, on explaining those special moments and events in her life. The book, in truth, is very concise in terms of being a general biography, but it is detailed, even expansive, in terms of focusing on important aspects and moments in the life of Aishah, may Allah be pleased with her.

The most important of these moments and events that I focused on are as follows:

- *The marriage of the Messenger of Allah, peace be upon him, to Aishah, and the doubts some writers have raised regarding her young age at that time.*
- *The love the Messenger of Allah had for her in particular, and his love for women in general, as he mentioned in his sayings about himself.*
- *The incident of the slander (Ifk), what happened at that time, and the consequences that followed it.*

- *The Battle of the Camel, and the search for its instigators and those who hid in it.*
- *The search for the element of opposition in the person of Aishah, and where and how it can be discovered.*

And while the task of many who have written about these events and situations, indicated by these titles, is to color them with their own objectives or the ideas they seek to promote—may Allah forbid that my work should contribute to such coloring!!

My task is to present these moments and events as they are, stripped of any cover that serves a particular direction, promotes a sect, or paves the way to a particular goal... My sole aim is to listen to what these moments and events themselves speak, rather than to listen to what others try to make them speak in order to define or promote the self-interests of sects and causes that lack propagators and supporting arguments.

This requires that we first strip ourselves of the constraints of prior assumptions and the sanctification of pretexts... And we praise Allah for granting us the light of Islam as the best guide on this path, and the finest aid to free ourselves from these constraints. O Allah, keep us firm on Your guidance, and bind us to the rule of Your words: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all of those, one will be questioned." (Quran 17:36).

INTRODUCTION

The study of the life of the Mother of the Believers, 'Aishah, may Allah be pleased with her, is not a traditional historical study, nor is it a purely religious work.

In fact, it is an exploration of a complex and layered social reality, embodied in the life of one person—this lady, 'Aishah, may Allah be pleased with her. Her life reveals the social reality of the early Islamic period, exemplified in religion and its impact on the development of that society, even in its re-creation from scratch. It also reflects the social structure that resulted from the situation of the Arabs in the Arabian Peninsula after the mission of our Master Muhammad, the Messenger of Allah, peace be upon him. Additionally, it shows the new social status of women under Islam, the political events that erupted in the lives of the Arabs at that time, and the role of the Muslim woman in these events. It also highlights the ongoing interaction between Islamic religious factors and the political activities that only moved in service of the Islamic vision and the protection of the principles of the religion and its rulings.

Thus, the study of the life of Lady 'Aishah is nothing but an exploration of a reality in which all these aspects are intertwined.

Undoubtedly, a comprehensive study that takes on this responsibility and achieves this goal cannot be fully accommodated in a work like this. It can only bear fruit and yield its results through a volume that thoroughly addresses all these explorations or studies.

However, just as detailed and extensive studies found in encyclopedias or volumes have their functions and benefits, summaries also have their own diverse roles and advantages. We have clarified some of these functions in the preface of the book.

It is possible that this summary we are about to embark on will achieve its intended benefit and goal. It may not be a summary that falls short, but one that sufficiently fulfills the purpose we have committed to.

HER BIRTH, LINEAGE AND CHILDHOOD

Lady 'Aishah was born approximately seven years before the migration (Hijrah) of the Messenger of Allah, peace be upon him, to Medina. It has been authentically narrated that she said: **"The Messenger of Allah, peace be upon him, married me (i.e., the contract was made) when I was six years old, and he consummated the marriage with me when I was nine years old."**

This narration is agreed upon by both Bukhari and Muslim. If we consider that the marriage was consummated with her in the month of Shawwal, after the Battle of Badr, in the second year of Hijrah, it becomes clear that she was born seven years before the Hijrah.

Thus, 'Aishah was born in the early years of Islam and opened her eyes to its light. As for her lineage, her father was the greatest companion of the Messenger ﷺ of Allah, Abu Bakr, whose full name was Abdullah bin Abi Quhafa. His father's name was Uthman bin Amir bin Amr bin Kab bin Saad bin Taym bin Murrah. The lineage of Abu Bakr meets the lineage of the Messenger ﷺ of Allah at this point, as you can see. In the pre-Islamic period, her father's name was Abd al-Ka'bah, but after his conversion to Islam, the Messenger of Allah, peace be upon him, renamed him Abdullah, as mentioned in the biographies of notable figures.

It is correct that Abu Bakr was given the title *Al-Siddiq* (The Truthful) even in the pre-Islamic period, and this title became firmly established for him in Islam. This was particularly after the disbelievers informed him of the miraculous event the Messenger of Allah, peace be upon him, had told people about—the Night Journey (Isra) and Ascension (Miraj) to the Al-Aqsa Mosque and the heavens. Abu Bakr responded, saying: **"If he said that, then he has spoken the truth."**

As for her mother, she is known as Umm Ruman, and she is more famous by this title than by her actual name. It is most likely that her name was Zaynab, though some say it was Dadd bint Amir. Her lineage traces back to Kinana. She was one of the early Muslims, and 'Aishah, may Allah be pleased with her, said: **"I never knew my parents except that they were Muslims."** It is correct that Umm Ruman lived until she passed away during the caliphate of Uthman, not as some have said, that she died in the sixth year of the Hijrah (*See Fath al-Bari on the explanation of Sahih al-Bukhari, 7/337*).

'Aishah had a full brother named Abdullah. She also had half-siblings from other mothers: Abdulrahman, Asmā, Muhammad, and Umm Kulthum.

Lady 'Aishah, as she herself narrated, had a joyful childhood. She enjoyed playing and moving around with her peers...

She continued to enjoy a good amount of playfulness and joy until she became a bride and the Prophet Muhammad, peace be upon him, consummated the marriage with her. She said about herself—narrated by both Bukhari and Muslim: **"Umm Ruman came to me while I was on a swing with my friends. She called me, and I went to her, not knowing what she wanted from me. She took my hand and stood me up at the door, and I said, 'Heh... heh...' until I had caught my breath."**

She describes the shock she felt from the sudden surprise. "She then took me into a room, and there were women from the Ansar, and they said: *'Welcome with good and blessings, and upon the best of omens.'*"

THE PROPOSAL AND MARRIAGE TO THE MESSENGER OF ALLAH ﷺ

The first stage of the engagement of Lady 'Aishah to the Messenger of Allah, peace be upon him, began with a dream he had, which was revealed to him. Both Bukhari and Muslim narrated from 'Aishah that she said: "The Messenger of Allah, peace be upon him, said: 'I saw you in a dream for three nights. The angel came to me in a piece of silk cloth and said: 'This is your wife.' I uncovered your face, and it was you. I said: 'If this is from Allah, He will bring it to pass.'"
[Bukhari] [The meaning of the "piece of silk" refers to a fine, luxurious piece of silk.]

It seems that this dream occurred during the time of Khadijah. After Khadijah's death, Khawlah bint Hakim came to the Prophet ﷺ and said to him: "O Messenger of Allah, why don't you get married?" He asked, "To whom?" She replied, "If you wish, a young virgin; and if you wish, a widow." He asked, "Who is the virgin and who is the widow?" She said: "As for the virgin, it is 'Aishah, the daughter of the most beloved of people to you,

and as for the widow, it is Sawda bint Zam'a, who has believed in you and followed you." The Prophet ﷺ said, "Go and mention me to them."

Khawlah went to Abu Bakr's house, and found Umm Ruman. She said, "May Allah bless you with goodness and barakah!" Umm Ruman asked, "What is it?" Khawlah replied, "I have come on behalf of the Messenger of Allah ﷺ to propose to 'Aishah." Umm Ruman said, "I wish you would wait for Abu Bakr." Abu Bakr soon arrived, and Khawlah mentioned the matter to him. He replied, "Can she be married to him? She is his niece!" Khawlah returned to the Messenger of Allah ﷺ and mentioned this to him. He said, "Tell him: 'You are my brother in Islam, and your daughter is permissible for me.'"
[*Al-Isabah fi Tamyiz al-Sahabah* by Ibn Hajar: 349/4 and *Musnad Imam Ahmad*: 210/6.]

So, the Prophet ﷺ married 'Aishah when she was six, and according to some reports, seven years old. The marriage remained limited to the engagement or contract stage, and the Prophet ﷺ did not marry her or consummate the marriage until he migrated to Medina, and her migration to him took place in the second year of his migration.

As for Sawdah, the Prophet ﷺ married her in Ramadan in the tenth year of the mission, about three years before his marriage to 'Aishah.

When the Prophet ﷺ migrated, he was accompanied by Abu Bakr, while 'Aishah, along with other members of the Prophet's and Abu Bakr's families, stayed behind. They could not join him until later. The family of Abu Bakr, with 'Aishah at the forefront, endured several hardships and dangers on their way to Medina.

Once they settled in Medina, they were struck by its epidemic; the city, then called Yathrib, was known for its harsh climate. Most of them, including Abu Bakr, 'Aishah, and others, fell ill. So, the Prophet ﷺ, when he saw them, would pray to Allah, saying:

"O Allah, make Medina dear to us as dear as Mecca, or even more, and purify it. Bless its sa' and mudd, and transfer its heat to al-Juhfa." [Agreed upon, from the hadith of 'Aishah]

Allah answered the Prophet's prayer, and the climate of Medina became favorable. It turned into one of the best places on Earth and was purified from the epidemic that had afflicted it. 'Aishah recovered after having been ill for an entire month, during which her body became weak, and much of her hair fell out. But she regained her health afterward.

The Prophet ﷺ married her in the second year of Hijrah, after the Battle of Badr, in the month of Shawwal, according to the most correct view of the narrators.

She said: "The Prophet ﷺ contracted the marriage with me in Shawwal, and consummated it in Shawwal. So, which of the wives of the Prophet ﷺ was more fortunate than me?"
[Sahih Muslim]

Her dowry from the Prophet ﷺ was five hundred dirhams, as mentioned by Muslim in his Sahih . She described the bedding of the Prophet ﷺ in the room where she was brought to him, saying: "The bedding of the Prophet ﷺ, on which he used to sleep, was made of leather and stuffed with palm fibers." [Bukhari]

Al-Bayhaqi narrated from 'Aishah (رضي الله عنها) who said: "A woman from the Ansar came to me and saw the bedding of the Prophet ﷺ, which was a folded blanket, and she sent me a bedding stuffed with wool. When the Prophet ﷺ entered, he asked: 'What is this, O 'Aishah?' I replied: 'O Messenger of Allah, so-and-so, the Ansari woman, entered and saw your bedding, so she went and sent this to me.' He said: 'Return it, O 'Aishah. By Allah, if I wished, Allah could have made mountains of gold and silver flow with me.'"
[Hayāt-us-Sahābah]

RESPONSE TO THE MEANINGLESS TALK ABOUT THIS MARRIAGE

Some people in this time have spoken nonsense about the marriage of the Messenger of Allah (peace be upon him) to 'Aishah. They found it strange that the Messenger of Allah (peace be upon him), who was over fifty-three years old, married a young girl who had not yet reached the age of nine. Some even claimed that this was due to an unjust selfishness that led to a bad choice.

I say: Such words should only come from someone who is concerned for 'Aishah, fearing that she might be wronged or suffer because of this marriage. Otherwise, there is no real issue that should cause rejection or criticism.

So, has any historian or biographer—whether from the past or present—ever discovered any proof or even a doubtful indication that Aisha suffered from this marriage or was forced into it? Rather, is there any historian or biographer who does not know that 'Aishah was the happiest woman in all of Madinah with her husband? In fact, her happiness in her marriage to the Messenger of Allah (peace be upon him) became a well-known example and a widely told story. So, what exactly is the problem that makes these critics view this marriage with such exaggeration and disapproval?

There are many ways in which a person may interfere in matters that do not concern him and that he cannot truly understand.

But you will not find an example more irritating, heavier on the soul, and more repulsive than this one. What sense does it make for these people to criticize a marriage when 'Aishah, who was directly involved, was the happiest person because of it? What is the source of their amazement at something that 'Aishah herself took pride in until the end of her life?

But let us ask: What is the reason behind this contradiction? Why do these writers disapprove of a marriage, while the very person in that marriage was among the happiest with it?

The source of this contradiction is that, in the minds of these critics, Muhammad (peace be upon him) holds no special status that elevates him above any of the prominent men of the Arabian Peninsula. To them, prophethood, divine revelation, and the message of Islam are nothing more than illusions believed by those who chose to accept them. Or, as some have claimed, they see prophethood as a craft that Muhammad took up as a profession among the people.

However, in the certainty of 'Aishah and her parents, Muhammad ﷺ was a messenger sent to all of humanity by Allah, the Almighty. Because of this, Allah granted him unique qualities, morals, and abilities that set him apart from all people.

This firm belief, supported by clear evidence, was the reason

for 'Aishah's happiness in this marriage, just as it was the reason for her family's joy in forming this bond with him.

So what kind of logic allows these deniers to use their rejection of Muhammad ﷺ's prophethood as a justification to impose their views on everyone who disagrees with them? And if their reasoning is truly logical, then why does it take sides with the deniers, giving them authority over others? Why does it not take the side of the believers and grant them the same right over the deniers?

And where is the so-called freedom that protects beliefs, thoughts, and personal choices from narrow-minded individuals and lovers of oppression?

Because this group of people has denied the prophethood of the Messenger of Allah ﷺ and the rare and great qualities that come with it, they have also found this marriage objectionable. So, according to their logic, all people—including 'Aishah and her family—should reject this marriage just as they do! No matter how much happiness 'Aishah felt in the house of the Prophet, she should dismiss those feelings and not believe them—out of respect for the denial of this odd group and in alignment with their disapproval!

We might take such absurd arguments seriously if there were any reasoning that granted this group authority over others, stripping them of their own sense and the choices that Allah has honored them with.

While supervising the printing and revision of this book, I received a letter from a friend in the United States. It contained a discussion he had on the internet with someone who identified himself as "Mike." Strangely enough, I received this letter while reviewing this very section about the Prophet's marriage to Aisha and the baseless objections surrounding it. This coincidence is quite remarkable and thought-provoking, as you will soon see.

Mike's argument revolves around what he calls "the natural rejection of marriage by a child under nine," implying that such a marriage contradicts an innate human instinct.

Mike's argument is summarized as follows: The marriage of the Messenger of Allah ﷺ to a young girl who was still playing with dolls does not align with sound human nature.

Perhaps Mike is relying on false reports fabricated by those who have distorted Islamic history and the life of the Messenger of Allah. One such claim is that Muhammad ﷺ began dreaming of marrying 'Aishah when she was only four or five years old—a lie that they falsely attribute to Sahih al-Bukhari!

Mike further argues that the desire that led the Messenger of Allah ﷺ to marry 'Aishah at that age was possibly due to a sexual disorder involving an attraction to young girls (pedophilia).

He then asks my friend online: *"Do you agree that a 53-year-old man should have sexual relations with a 9-year-old girl? If you don't agree, then you are a hypocrite because your religion allows it. But if you do agree, then all I can say is that I know many people who would love to connect with you and your religion to marry your young girls under nine."*

Now, dear reader, here is the response I sent to Mike through the friend who shared his words and objections with me:

Firstly, we do not find in Sahih al-Bukhari or any other authentic source that the Messenger of Allah ﷺ had dreams of marrying 'Aishah when she was between the age of four and five, before the death of Khadijah. This claim is undoubtedly a blatant fabrication aimed at misrepresenting the character of the Prophet ﷺ and tarnishing his noble qualities. If this claim were true, it would distort the narration found in the Sahih of Muslim and Bukhari, where 'Aishah herself reported that the Prophet ﷺ said to her: *"I saw you in a dream for three nights. The angel came to me in a piece of silk and said, 'This is your wife.' I uncovered your face, and you were the one. I said, 'If this is from Allah, He will make it happen.'"*

It is not far-fetched to think that this unfounded claim is a deliberate mistranslation of this hadith, which can only be properly understood by those who know the meaning of revelation and prophethood,

and understand that Muhammad ﷺ was the Messenger of Allah sent to all of humanity, supported by divine revelation.

Secondly, Muhammad ﷺ did not choose 'Aishah for himself from among the young girls, nor did he develop any attachment to her despite her youth. He did not go to her parents and insist that they marry her to him. This is something that no historian or biographer has ever claimed.

What actually happened, as narrated by Bukhari and others, is that Khawlah bint Hakim came to the Messenger of Allah ﷺ and said: *"O Messenger of Allah, why don't you marry?"* He asked, *"Who?"* She replied, *"If you wish, a virgin, and if you wish, a widow."* He asked, *"Who is the virgin and who is the widow?"* She said, *"As for the virgin, it is 'Aishah, the daughter of the most beloved of Allah's creation to you. As for the widow, it is Sawdah bint Zam'ah, who has believed in you and followed you."* The Prophet ﷺ said, *"Go and mention them to me."* And the rest of the hadith continues. Thus, the Messenger of Allah ﷺ was not actively seeking a specific girl; rather, it was Khawlah who suggested 'Aishah to him. He simply agreed to the proposal.

Where is the notion that the Prophet ﷺ was suffering from a disorder related to an attraction to children in this story? It is completely unfounded and unrelated to the true events.

Moreover, Khawlah's conviction that 'Aishah was a suitable wife for the Messenger of Allah ﷺ, her suggestion to him,

and the swift approval of 'Aishah's parents indicate that there was nothing about this marriage proposal that would have been seen as objectionable by the wider society of Mecca, or even specifically by the early Muslim community.

We know that if there had been anything in this proposal that went against sound human nature, as Mike claims, there would have been strong opposition, particularly from those who were among the fiercest enemies of the Prophet ﷺ in Mecca at the time.

Note: When Abu Bakr responded to Khawlah's proposal by saying, *"How can she be suitable for him, when she is his niece?"* this was not an objection to the proposal itself, but rather a misunderstanding. He thought that the bond of brotherhood in faith between him and the Prophet ﷺ made 'Aishah prohibited to him as if she were his daughter. The Prophet ﷺ clarified by saying, *"You are my brother in Islam."* This shows that there was no real opposition to the marriage, only a misunderstanding based on a different cultural context.

Thirdly, if Mr. Mike were to argue that the acceptance of the Meccan society towards this marriage doesn't make sense because human nature doesn't allow *"a 53-year-old man to engage in sexual relations with a 9-year-old girl,"* the answer he needs to consider is that the age at which girls reach sexual maturity varies depending on the environment and climate. In hot regions,

like the Arabian Peninsula and many African countries, girls reach puberty—and thus sexual maturity—at a younger age. For example, in Egypt, it's quite common to see girls menstruating at age 10, and this could even happen earlier in places like Najd, Sudan, and Nigeria. On the other hand, in colder regions like Central Asia and many parts of Europe, girls might not reach puberty until after the age of 14.

This explains why the society in Mecca reacted positively and naturally to the proposal of the Prophet ﷺ marrying 'Aishah. Their approval wasn't due to some strange or abnormal situation; it was simply in line with the natural realities of their environment and climate.

This is what explains the positive and natural response of the Meccan society to the marriage of the Prophet ﷺ to 'Aishah, which was not an approval of something deviant but rather a natural alignment with the realities of the climate and environment.

However, Mr. Mike might argue, "Let's assume this is true, but isn't it unfair for a man who has already passed the prime of his life, who has experienced its pleasures to the fullest, to marry a girl who is just beginning her journey in life, and to claim her before she has even blossomed?"

The answer that any objective researcher should consider is that the difference between what is unjust and what is not is not determined by the feelings of Mr. Mike

or those like him, since they are not the ones involved in the matter. The real difference lies in the feelings of the parties directly involved—the person in question and her family. It is love and hatred that determine such matters, not the assumptions and imaginations of outsiders. If Mr. Mike were able to understand 'Aishah's feelings towards her marriage to the Prophet ﷺ, he would realize that she lived as the happiest wife in the world, and she expressed this on several occasions. What value do the feelings of others have when they are far removed from the feelings of the person directly involved?

Edward VIII abdicated the British throne, with all its privileges, for the sake of his love for a woman who, according to some, was only half as beautiful, and who had been divorced twice before him. Could Mr. Mike argue, using his logic, that Edward's happiness and well-being should be sacrificed in the name of what he perceives as his own sense of justice, rather than the love that ruled Edward's heart?

Edward VIII loved a woman for her body and soul, but those who loved Muhammad ﷺ loved in his person their Lord, Allah, the Almighty. How can anyone presume to have an imagined jealousy over 'Aishah's well-being that we could use to overcome the love she felt for the Messenger of Allah, sent as a mercy to the worlds?

Fourthly – Mr. Mike's comparison of the people around him,

or his followers, to the Prophet ﷺ in terms of their right to marry young girls in Muslim communities, is a comparison with a vast difference.

In other words, if a person of the same stature as Muhammad ﷺ, the Messenger to all of humanity, were to propose to a Muslim girl of 'Aishah's age, it would certainly be a source of honor and happiness for her and her family.

This would only have one condition: the family's certainty in the exceptional status of this man.

Since no man in the world today holds the status that Muhammad ﷺ, the Seal of Prophets, had, as the Messenger to all people, this condition applies only to him, and no one else, until the Day of Judgment.

I know that Mr. Mike does not give any importance to this condition, and the evidence for that is his belief that Muhammad, whom we regard as the Messenger of Allah, is nothing more than any other man around him. He might even be tempted to marry young Muslim girls, as Muhammad did. But, like any Muslim who firmly believes in the Prophethood of Muhammad ﷺ and his status with Allah, I do not give any weight to this disregard of the condition.

Thus, the barrier between us that prevents us from reaching a shared conviction on this matter is that Mr. Mike does not see Muhammad as anything more than

an Arab man who claimed a certain status among his people. Perhaps, like many others who harbor enmity toward him, his heart holds such feelings. Meanwhile, we Muslims firmly believe that Muhammad ﷺ is the greatest of all the Messengers and Prophets, and the last to be sent to the entire world. Many previous Prophets and Messengers foretold his coming and praised his noble status.

It is quite evident that each of these perspectives has its own logic in understanding and evaluating this issue. One of the clearest proofs of what I say is that if one day Mr. Mike sincerely believes that Muhammad was indeed the Messenger of Allah to all people, just as Moses and Jesus had previously foretold, and that he was supported by revelation from Allah, then this doubt will fade from his mind. The logic he currently uses to argue will diminish, and it will be replaced by the other logic, which I am now addressing, just like many others who have embraced Islam and left behind their previous misconceptions and biased beliefs for good.

Finally, I say to Mike:

The day you think objectively, and become certain that Muhammad did not deceive people when he presented himself to them as a Prophet sent to all people by the Lord of the Worlds, and when you look at his life with the same eyes that his companions around him looked at him,

you will know that it was Allah who chose this girl for His Messenger, as the Prophet himself told 'Aishah after marrying her, in the hadith I mentioned earlier. You will be certain that there is divine wisdom in this choice, and you will sincerely wish 'Aishah all the happiness that she received through this blessed, unique goodness.

IN THE HOUSE OF PROPHETHOOD

'Aishah entered the house of prophethood as the wife of Prophet Muhammad (peace be upon him). But she came with her childhood memories and the remnants of her young years. He treated her with the utmost kindness, as the best husband should treat his wife, while also understanding her young age and the need for an environment that suited her youth.

It has been reported in the authentic texts that he used to allow her friends to visit and play with her. He would let her rest her head on his shoulder while standing behind him, covered by him, to watch the Abyssinians play with their spears in the mosque. Lady 'Aishah described the scene, saying, "It was on a day of Eid when the people from Sudan were playing with shields and spears. Either I asked the Prophet, or he said to me: 'Do you wish to watch?' I said yes. He stood me behind him, my cheek against his cheek,

and he said: 'Watch, O children of Arfida.' When I grew tired, he said: 'That's enough.'" *[Bukhari, Muslim]*

Lady 'Aishah held a special place in the heart of the Prophet ﷺ, one of the highest degrees of love, a position that none of the other Mothers of the Believers occupied. This may have stirred jealousy in some of the other wives of the Prophet. 'Aishah herself narrated in a hadith reported by Bukhari: "People would specifically choose to give their gifts on 'Aishah's day. So, my friends gathered at Umm Salama's house and said: 'O Umm Salama, by Allah, people specifically choose to give their gifts on 'Aishah's day, and we want the same goodness as 'Aishah.' They asked her to request the Prophet ﷺ to tell the people to give their gifts to him wherever he was or wherever his house was. Umm Salama relayed this request to him, and he turned away from her. She mentioned it again, and he turned away again. When she mentioned it the third time, he said: 'O Umm Salama, do not trouble me concerning 'Aishah, for by Allah, the revelation did not come to me while I was under the blanket of any of you except her.'"

'Aishah also used to ask him, "How is your love for me?" and he would reply, "Like the knot of a rope." She would then ask, "How is the knot, O Messenger of Allah?" and he would say, "It is as it was." *[Hilyat-ul-Awliya]*

It has also been reported that he said to his daughter

Fatimah (may Allah be pleased with her): "O my daughter, do you not love what I love?" She replied, "Yes." He said, "Then love her," pointing to 'Aishah. When Amr ibn al-As asked him, "Who is the most beloved person to you?" he replied, "Aishah." Amr then asked, "And among the men?" He said, "Her father."

It was well known among the companions the great love the Prophet ﷺ had for 'Aishah, to the point that some of them referred to her as **"the beloved of the Messenger of Allah."** It is narrated by Tirmidhi that a man spoke ill of 'Aishah in the presence of Ammar ibn Yasir, who responded by saying, **"Go away, you cursed and rejected one! Do you harm the beloved of the Messenger of Allah?"** [*Bukhari, Al Bidayah wan Nihaya*]

Indeed, Fatimah (may Allah be pleased with her) was one of the foremost who recognized and appreciated this special status 'Aishah held in the heart of the Prophet ﷺ. Because of this, Fatimah would give her special regard, something not granted to the other wives of the Prophet ﷺ. One example of this is that Fatimah, out of respect and love for 'Aishah, withheld the secret that her father had shared with her before his passing. After the Prophet's death, she only revealed this secret to Aishah.

The two Shaykhs (al-Bukhari and Muslim) narrated from 'Aishah that the Prophet ﷺ spoke privately to Fatimah, and she cried intensely.

When he saw her distress, he spoke to her again, and she laughed. After the Prophet ﷺ passed away, 'Aishah asked Fatimah, "What did the Messenger of Allah ﷺ say to you?" Fatimah replied, "I would never disclose the secrets of the Messenger of Allah." However, after the Prophet's death, Fatimah said, "I swear by the rights you have over me, I will tell you what he said." She then revealed, "When he first spoke to me, he told me that Jibril used to review the Qur'an with him once or twice every year, and this year, he reviewed it twice. He said that he felt his time had come and that I should fear Allah, be patient, and that I would have the best of predecessors." Fatimah then mentioned that she cried when she heard this. When the Prophet ﷺ saw her distress, he spoke to her again and said, "O Fatimah, would you not be pleased to be the leader of the women of the believers or the leader of the women of this Ummah?" She then smiled, and that was when she laughed. *[Bukhari, Muslim]*

To understand the depth of love and regard 'Aishah had for Fatimah, note the statement of 'Aishah to Fatimah: "I swear by the rights you have over me, I will reveal what the Messenger of Allah ﷺ said to me."

However, this special affection 'Aishah had for Fatimah did not prevent the Prophet ﷺ from being just in his treatment of all his wives. It has been authentically reported that the Prophet ﷺ treated all his wives equally.

He would even draw lots among them when he intended to travel, to determine who would accompany him. He would say, **"O Allah, this is my distribution in what I control. Do not blame me for what You control and I do not."** [*Tirmidhi*]

One of the main reasons behind the special love that 'Aishah held above her peers was the unique virtues and qualities that Allah had bestowed upon her, which were not found in others.

Among the most notable of these qualities was her refined taste, exquisite manners, eloquence in speech, and her ability to express herself with clarity and brightness. For instance, when the Prophet ﷺ once asked her permission to leave her bed and stand up to worship Allah, she responded: **"I love being near you, but I prefer your pleasure."** Another beautiful example of her eloquence is her response to the Prophet ﷺ when he said to her, **"I know when you are pleased with me and when you are angry with me."** She asked, **"How do you know?"** He replied, **"When you are pleased, you say, 'No, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Ibrahim.'"** Aishah responded beautifully, saying, **"Yes, by Allah, Ya Rasoolullah, I forsake nothing except your name!."** [*Bukhari*]

In addition to these qualities, 'Aishah was also known for her dedication to learning Islamic rulings, preserving Hadith, and being meticulous in both her understanding and narration.

Later, if Allah wills, I will mention examples of her corrections to many companions regarding their understanding of certain rulings and their narration of specific Hadiths.

In addition to all of this, 'Aishah was deeply devoted to worship and asceticism. It seems she took a great share of this from the worship of the Prophet ﷺ, much of which he performed in her chamber. She had a consistent portion of the night for prayer, fasted frequently, and engaged in various forms of asceticism, following the guidance of the Prophet ﷺ. He had said to her, as reported by Tirmidhi:

"If you wish to join me, then keep your attachment to this world as little as the provisions of a traveler. And beware of sitting with the rich, and do not buy new clothes until you mend the ones you already have."

However, despite her commitment to the Prophet's advice, she always made sure that she presented herself in a manner that would please him ﷺ. She was very particular about her appearance and adornment for him.

Abu Dawood narrated from 'Aishah (may Allah be pleased with her) that she said: **"The Messenger of Allah ﷺ entered upon me and saw some silver bangles on my hands. He asked, 'What is this, 'Aishah?' I replied, 'I made them to adorn myself for you, O Messenger of Allah.' He said,**

'Do you pay their zakat?' I replied, 'No, or as Allah wills.' He said, 'That is enough for you to be in the Fire.' [Narrated by Abu Dawood in the Book of Zakat. The "fathat" (فتخات) are the singular form of which is "fathat al-khatim al-kabir," referring to large silver rings or bangles. It is unanimously agreed that the obligation of zakat on silver (الورق) is conditional upon it reaching the nisab (minimum required amount).

It is two hundred dirhams or five ounces, as narrated by the two Shaykhs (al-Bukhari and Muslim) from the hadith of Abu Sa'id al-Khudri, in which the Prophet ﷺ said: "There is no zakat on silver less than five ounces."

It is clear that the "fathat" (plural of "fathah"), which were large rings that women used to wear, alone would not reach the nisab (minimum amount). Therefore, the meaning of the Prophet's words to Aishah must be that she should combine these with her other jewelry and pay zakat on the total. There is a difference of opinion among scholars regarding the zakat on jewelry made for adornment. Umar ibn al-Khattab, Abdullah ibn Mas'ud, Abdullah ibn Amr, and Ibn Abbas, as well as Ibn al-Musayyib, Sa'id ibn Jubayr, 'Ata', and Ibn Sirin, believed that zakat is obligatory on such jewelry. This was also the view of al-Thawri and the scholars of the Hanafi school.

On the other hand, Abdullah ibn Umar, Jabir ibn Abdullah, 'Aishah,

and al-Sha'bi believed that zakat is not obligatory on adornment jewelry. This was the position of Malik, Ahmad, and the stronger opinion of al-Shafi'i. Each of these views has supporting evidence from both narrated (marfu' and mawquf) hadiths. Imam al-Shafi'i mentioned these narrations in his book "al-Umm," and then said: "This issue is one on which I seek Allah's guidance."]

She used to advise women to adorn themselves for their husbands. She said to one of them: **"If you have a husband and you are able to remove your eyes and place them in a better way than they are, then do so."** [*Siyidah Aishah* by Abdul Hamid Tohmaz, quoted from *Siyar A'lam al-Nubala*.]

The love of the Messenger of Allah ﷺ for 'Aishah continued to remain constant and even increased until the day of his death. In fact, it seems that his feelings of love were more evident in the days leading up to his passing than ever before.

When the illness that ultimately led to his death took hold of him, he would say, as he visited each of his wives: **"Where will I be tomorrow? Where will I be the day after tomorrow?"** He would say this, yearning for the day to come when he would be with 'Aishah. This reassured the hearts of the other mothers of the believers, who were content that the Prophet ﷺ would be ill in the house of the one he loved most.

So, he was permitted to be ill in 'Aishah's house. [*Sahih Muslim*]

And so it was, he moved to 'Aishah's house, and she stayed up all night caring for him and nursing him until Allah took him. 'Aishah described the final moments of the life of the Messenger of Allah ﷺ and their time together:

"Indeed, Allah combined my saliva with his at the time of his death. Abd al-Rahman entered, holding a siwak in his hand, while I was supporting the Messenger of Allah ﷺ. I saw him looking at it, and I knew he loved the siwak. I asked, 'Should I take it for you?' He nodded with his head, indicating yes. I took it, but it became too harsh for him. I asked, 'Should I soften it for you?' He again nodded yes. So, I chewed it, cleaned it, and perfumed it, then handed it back to him. He used it in the best way I had ever seen him use a siwak. Then, as he was lifting it back to me, his hand fell.

I started to pray for him with the supplication that Gabriel used to pray for him, and that he would pray for himself when he fell ill. His gaze turned to the sky, and he said: 'The Highest Companion.' And then his soul departed.

'Aishah said: 'Praise be to Allah, who combined my saliva with his on the last day of this world.'" [*Narrated by Ahmad in his Musnad (48/6), and al-Hakim in Fadail al-Sahabah (4/7)*]

But how was her life with the Messenger of Allah ﷺ, in the context of this love?

Some might imagine that it was a life of luxury and ease, where the Prophet ﷺ, due to his love for her, provided all kinds of pleasures and comforts.

However, this was not the case. 'Aishah spoke to her nephew, 'Urwah, about her life with the Messenger of Allah ﷺ. She said: "My nephew, we would sometimes look at the moon, then another moon, then yet another moon—three moons in two months—and no fire was lit in the houses of the Messenger of Allah." He asked her: "What did you live on?" She replied: "The two black things: dates and water." *[Narrated by al-Bukhari in Kitab al-Riqaq and Muslim in Kitab al-Zuhd wa al-Riqaq.]*

'Aishah described the household of the Messenger of Allah ﷺ on the day of his death, saying: "The Messenger of Allah passed away, and there was nothing in my house for anyone to eat except for some barley in a small container, from which I ate until it became too much for me." *[Narrated by Muslim in Kitab al-Zuhd wa al-Riqaq.]*

This hardship led the Mothers of the Believers, including 'Aishah, to ask the Prophet ﷺ to increase their provisions, hoping to improve their living conditions to a standard similar to that of the lower-class women among the companions.

The Prophet ﷺ became angry and distanced himself from them for a period of time. Then Allah revealed to His Messenger ﷺ the following verses:

"O Prophet, say to your wives: If you desire the life of this world and its adornment, then come, I will provide for you and release you in a gracious release. But if you desire Allah and His Messenger and the home of the Hereafter, then indeed, Allah has prepared for the doers of good among you a great reward." (Surah al-Ahzab, 33:28-29)

The Prophet ﷺ then called them and gave them the choice between these two options mentioned by Allah: to accept a better worldly life and part ways with him forever, or to endure the current state of asceticism and hardship, with the promise of a great reward and compensation in the Hereafter.

The Prophet ﷺ began with 'Aishah, offering her the choice, and said: **"I am going to mention something to you, and it is up to you not to hasten in making a decision until you consult your parents."** He then mentioned the choice that Allah had commanded. 'Aishah responded: **"Should I consult my parents about you? Rather, I choose Allah, His Messenger, and the Hereafter."** [Bukhari, Muslim] The rest of his wives made the same choice as she did.

THE SACRED MEANING OF LOVE FOR THE MESSENGER OF ALLAH ﷺ

Today, there are people who have been deeply influenced by a lowly understanding of the meaning of love. It is not unlikely that if they listen to what we have said, they will paint the love of the Messenger of Allah for Aisha or his other wives with the colors of the thoughts that wander in their minds and describe it with the qualities that have settled in their hearts.

On the other hand, among shallow-minded Islamic intellectuals, there are those who turn a blind eye to everything we have mentioned. They either overlook it or ignore it on certain occasions so as not to put themselves in an awkward position regarding something that, due to their limited knowledge, they assume they will not find a way out of. In fact, some may even go as far as ignoring an authentic and well-known hadith, which is the saying of the Messenger of Allah:

*"From your worldly life, I was made to love perfume and women, and the coolness of my eyes was placed in prayer."
[Nisai & Ahmad]*

Perhaps this act of ignoring is even worse than that lowly understanding held by those people.

However, the truth that is not hidden from anyone who reflects and studies the life of the Messenger of Allah from beginning to end is that this quality, which we have come to know about the Messenger of Allah through what we have mentioned, highlights before us one of the greatest virtues he possessed—peace and blessings be upon him. It places us before a unique example of the nobility of his humanity and the purity of his natural disposition.

Rather, it reveals to us one of the most important aspects of the prophetic mission with which the Messenger of Allah was sent—to be a teacher and a guide to the people.

In short, Muhammad—peace and blessings be upon him—was sent to perfect noble character, as he himself said.

Every path a person follows in life or in relationships has two sides: one of evil and corruption, and one of goodness and righteousness. The mission of the Chosen One—peace and blessings be upon him—was to lead people toward the best path, which is the path of goodness and righteousness, in every relationship and behavior, through both his clear and sincere words and his practical example.

When the Messenger ﷺ of Allah was sent, the Arabs took pride in values such as dignity, courage, and honor, but they practiced these values in a corrupt way rather than a righteous one.

Honor held great importance for them, but in most cases, they understood preserving honor only through its corrupt aspect. They cherished feelings of love for women and expressed many of these emotions in their romantic poetry and through their physical relationships.

However, they practiced this love from its other side—that is, in a selfish, reckless, and immoral way.

The love of an Arab man for a woman in the pre-Islamic era was merely an expression of his instinctive need for her. Once his desire was fulfilled and he was satisfied, she became nothing more than a discarded object in a corner of the house—owned but without ownership, commanded but without the power to command, submitting to the man's rights while he did not submit to any of hers.

Then, when his desire was stirred again, he would return to his songs of love and poems of longing, seeking once more to satisfy his selfishness through the language of yearning and passion. But once he attained what he wanted, he would again cast aside the "object" and turn away from it as he had done before. She was truly, as they themselves said: *"You are nothing but a toy in the corner of the house, enjoyed by whoever is in need."*

The mission of the Messenger ﷺ of Allah was to correct these conditions, reform these behaviors,

and highlight the true human aspect of these distorted relationships and overturned concepts. Among the most critical of these issues—one that required the most care and reform—was the relationship between a man and a woman, and the foundation of love that should exist between them.

The mission of the Messenger of Allah in correcting these conditions and highlighting their proper social and human form was not merely through theoretical instructions and teachings. Rather, and more importantly, it was through being a living example and role model in behavior.

This is the wisdom behind Allah, the Almighty, shaping him—peace and blessings be upon him—into the perfect example of refined human character, sound social relationships, and the proper regulation of natural instincts.

Thus, for the Messenger ﷺ of Allah to correct the concept of a man's love for a woman and guide it toward its proper human form, he had to demonstrate to the Arabs—and to all people—a practical clarification and a behavioral model. Just as he showed us, through his general human ethics and interactions with others, the correct and even the ideal way in which social life should be conducted in every era.

From this, his life—peace and blessings be upon him—revealed to us the ideal human and social model of the relationship between a man and a woman in general, and of a man's love for a woman in particular.

Likewise, his life itself presented us with the ideal human model for ethics and other social relationships. *[See the book "Women Between the Tyranny of the Western System and the Subtleties of Divine Legislation," by the author, pp. 183–184.]*

Yes, his love for 'Aishah and the special nature of his relationship with her, as well as his love for women in general, was highlighted through his saying:

"From your worldly life, I was made to love perfume and women, and the coolness of my eyes was placed in prayer."

However, when we reflect on this, we find that he presents to us the highest and most noble human model of the relationship between a man and a woman. We see that his love for 'Aishah in particular, and for women in general, stemmed from a foundation of honoring them, elevating their status, and upholding the sacred meaning of *sakan* (tranquility), which the divine wisdom established between a man and a woman.

Through his actions, he drew our attention to his love, and when we examined it, we found that he translated this love into an elevated social status for women. Under Islam, their competence became fully recognized—they were consulted like men, their opinions were valued, and they were obeyed when their advice was sound.

The Messenger ﷺ of Allah was the first to consult a woman, and she gave him counsel, which he followed and implemented. *[This happened after the Treaty of Hdaybiyyah. The woman he consulted was Umm Salama—may Allah be pleased with her—who advised him, and he accepted her opinion - Sahih al-Bukhari, Book of Conditions.]* Women also engaged in contracts with men, took disputes to the courts of justice, inherited and were inherited from, and deserved equal compensation for the work they mastered, just as men did.

And we listened to him as he further clarified and explained the language of his love, when he said:

"Indeed, women are the counterparts of men. Only a noble person honors them, and only a disgraceful person humiliates them." [Musnad Ahmad]

And he said:

"The best of you are those who are best to their families, and I am the best among you to my family." [Mustadrak Al Hakim]

And he said:

"Treat women well..." [Bukhari & Muslim]

Thus, his love—peace and blessings be upon him—for women in general, and for 'Aishah in particular, served as a practical demonstration of how the relationship between a man and a woman should be, in accordance with human nature and instinct. The example that Allah made him a source and leader of cannot be realized among people through mere advice and words; rather, it takes shape through behavior and actions.

Now, reflect on the practical interpretation of his love for women and for 'Aishah as a model—do you see in this love anything shameful? Do you find anything that lowers its moral standing to any path or behavior that would disgrace human principles, ethical values, or Islamic rulings?

If his love had been merely an attachment to pleasure and desires, this would have been evident in the type of life known in the household of prophethood. We would not have seen his life with 'Aishah—or hers with him—marked by simplicity and asceticism.

Nor would he have given her and his other wives the choice when they desired more comfort in life—offering them the option between divorce along with material provisions or remaining with him while enduring a life of hardship in favor of the Hereafter. Rather, if his love had been driven by worldly pleasures,

we would have seen the loving Messenger of Allah eager to provide his wives with the adornments and luxuries of this world even before they themselves wished for it.

If Islam could speak and introduce itself to people, it would say: *Its very essence is woven from love.* And if this love could speak and define its pure, untainted nature, it would say: *Its highest form is found in the love of the Messenger ﷺ of Allah.*

THE INCIDENT OF SLANDER (HADITH AL-IFK)

In Madinah, there was a group of hypocrites who outwardly professed Islam while concealing disbelief. They did this in hopes of gaining benefits from Islam and to avoid the consequences of opposing it.

Their leader in hypocrisy was 'Abdullah ibn Ubayy ibn Salul. He had alliances and loyalty with the Jews of Banu al-Nadir, and there was also a bond of allegiance and friendship between him and the Jews of Banu Qaynuqa'.

When the Jews of Banu al-Nadir and Banu Qaynuqa' were expelled from Madinah due to their betrayal, he fell into deep distress and loneliness, which he had not anticipated. He had placed great hopes on the presence of these two Jewish tribes in Madinah.

Unable to relieve himself of this sorrow and isolation, he sought every possible means to harm the Messenger ﷺ of Allah and his companions, both the Ansar and the Muhajirun. Whenever an opportunity arose, he spared no effort in inciting discord and causing harm.

During the **Battle of Banu al-Mustaliq**, which took place in **Sha'ban of the fifth year after Hijrah**, a dispute broke out between a servant of **'Umar ibn al-Khattab** and a servant of an **Ansari** near a water source where the Muslims were encamped, called **Maa' al-Muraysi'**.

When **'Abdullah ibn Ubayy ibn Salul** heard their quarrel, he angrily shouted:

"Have they outnumbered us in our own land?! By Allah, I see us and these Qurayshi outsiders as the proverb says: 'Feed your dog, and it will eat you!' By Allah, if we return to Madinah, the honored ones will surely expel the humiliated ones!" [Tabaqat Ibn Sa'ad, Seerah Ibn Hisham]

When the words of **Ibn Ubayy** reached the **Messenger of Allah ﷺ**, he ignored them and let the matter pass. He calmed down those among his companions who suggested killing him. The conflict subsided, but this only increased **Ibn Ubayy's** resentment and frustration.

His distress grew worse when many of those who had once sided with him abandoned him, influenced by the Prophet's remarkable patience and wisdom—

beyond anything they had expected.

Overcome with hatred due to his failure, **Ibn Ubayy** desperately sought any way to harm the **Messenger of Allah ﷺ**.

While this was happening, **'Abdullah ibn Ubayy ibn Salul** came across the news that **'Aishah** had mentioned about an incident that occurred during the return of the **Messenger of Allah ﷺ** and the army from the **Battle of Banu al-Mustaliq**. **Ibn Ubayy** used this news as a basis for fabricating a false accusation against **'Aishah**, accusing her of committing immoral acts. He hoped that this would bring harm to the **Messenger of Allah ﷺ**, satisfying his resentment and compensating for the disgrace and humiliation he had suffered.

What was this news? And how did **'Ibn Ubayy** build his fabricated accusation upon it?

'Aishah says:

"When the **Messenger of Allah ﷺ** completed his expedition, and we were returning, one night the army was ordered to prepare to leave. I went to attend to some personal matter.

When I returned to my camel, I felt my necklace was missing. I went back to search for it, which delayed me. Meanwhile, the group who were supposed to help me pack my belongings assumed I was already in my litter, so they loaded it onto my camel and left.

After the army had moved on, I found my necklace and began to make my way back to their camp. I thought they would miss me and come back for me.

Safwan ibn al-Mu'attal was behind the army and camped near my spot. He saw me from a distance and recognized me, as he had seen me before the hijab was revealed. When he recognized me, I covered my face with my veil. We did not speak a word to each other, except for him saying 'Inna lillahi wa inna ilayhi raji'un' (To Allah we belong and to Him is our return). He then led my camel, and I mounted it. He walked ahead, guiding me until we reached the army, which was stationed under the hot sun.

A rumor spread about me, and the one who took the lead in spreading the slander was '**Abdullah ibn Ubayy ibn Salul**.'

She said:

"When we arrived in **Medina**, I remained ill for a month, and people were spreading the slander, but I was unaware of any of it. However, I did notice the kindness from the **Messenger of Allah ﷺ** when I was ill. He would come in and greet me, saying, 'How is your condition?' But I had no idea of what people were saying.

One night, when I had recovered a little, I went out with **Umm Mustah** to relieve ourselves. At that time, we did not have toilets.

On our way back, **Umm Mustah** tripped on her garment and cursed **Mustah**. I rebuked her, saying, 'How can you speak ill of a man who fought in **Badr**?' She then asked me, 'Haven't you heard what people are saying?' She informed me of the slander circulating about me, which worsened my condition.

I cried that night until morning, with no relief in my tears, and I could not sleep at all.

The **Messenger of Allah ﷺ** began consulting some of his companions regarding the situation and whether he should separate from his wife. Some suggested that he should not worry, as they knew nothing but good about her. Others suggested, 'There are many women; ask the maidservant **Barīrah**, she will tell you the truth.' So, the **Messenger of Allah ﷺ** called for **Barīrah** and asked her, 'Have you seen anything that might cause doubt about **'Aishah**?' She replied that she had only seen good in her.

Then, the **Messenger of Allah ﷺ** stood on the pulpit and addressed the Muslims, saying:

'O Muslims, who will defend me from a man who has harmed my family? By Allah, I know nothing but good about my family, and they have accused a man about whom I know nothing but good.'

At this point, **Sa'd ibn Mu'adh** stood up and said, 'O Messenger of Allah, if he is from the **Aws**, we will strike his neck; and if he is from the **Khazraj**, then order us, and we will do what you command.'

The people began to argue in the mosque, but the
Messenger of Allah ﷺ quieted them."

'Aishah said:

Then the Messenger of Allah entered, and my parents were with me. They thought that my crying was tearing my heart apart. He had not sat with me since the accusations were made. He had remained for a month without any revelation being sent to him regarding me.

She said:

He testified when he sat down. Then he said: "As for you, O Aishah, it has reached me about you such and such. If you are innocent, then Allah will clear you. But if you have committed a sin, then seek forgiveness from Allah and repent to Him." She said: When the Messenger of Allah finished speaking, my tears stopped flowing, and I didn't feel a drop. I said to my father: "Answer on my behalf to the Messenger of Allah." He said: "By Allah, I do not know what to say." I said to my mother: "Answer on my behalf." She said: "By Allah, I do not know what to say." I said: "By Allah, I knew that you had heard of this, until it settled in your hearts and you believed it. If I tell you that I am innocent – and Allah knows that I am innocent – you will not believe me. But if I confess to something – and Allah knows that I am innocent – you will believe me.

By Allah, I find no example for me and you except what Abu Yusuf said: '*So patience is most fitting, and Allah is the one sought for help in what you describe.*'"

She said:

Then I turned and lay down on my bed.

'Aishah said:

"By Allah, the Messenger ﷺ of Allah did not leave his place, nor did anyone from the household leave, until Allah, the Exalted, revealed to His Prophet. He was seized by the state that he would experience during revelation, to the point that beads of sweat, like pearls, would fall from him on a hot day because of the weight of the message being revealed to him. She said: When the state of revelation was lifted from the Messenger of Allah, he was smiling. The first words he said were: 'Rejoice, O Aishah, for Allah has declared your innocence.' My mother said: 'Get up and thank him.' I replied: 'No, by Allah, I will not get up to him, and I will not thank anyone except Allah, who has revealed my innocence.'"

Then Allah, the Exalted, revealed:

"Indeed, those who brought forth the lie are a group among you. Do not think it is bad for you; rather, it is good for you. For every person among them is what they have earned of sin, but the one who took upon himself the greater portion of it will have a great punishment." [Surah An-Nur: 11) [and continued for ten verses].

'Aishah said:

"My father used to provide for Mistah due to his kinship and his poverty. But after what Mistah said about me, he swore he would never spend anything on him again. Then Allah, the Exalted, revealed:

'Let not those of virtue among you and wealth swear not to give to their relatives and the needy and those who have emigrated for the cause of Allah. And let them pardon and overlook. Do you not wish that Allah should forgive you? And Allah is Forgiving and Merciful.' (*Surah An-Nur: 22*).

Abu Bakr said:

"Yes, by Allah, I love that Allah should forgive me." Then he returned to providing for Mistah the expenses he had been giving him.

Then he went out to the people and addressed them, reciting to them what Allah, the Exalted, had revealed regarding this matter. Then he ordered the punishment for Mistah bin Athatha, Hassan bin Thabit, and Hammana bint Jahsh, who were among those who had spread the slander, and they were given their prescribed punishment. *[Narrated by the two Shaykhs (Bukhari and Muslim), Ahmad, Ibn Majah, Abu Dawood, and Ibn Ishaq with similar wording.]*

THE HEIRS OF IBN SALUL

You have come to know who Ibn Salul was, and from what we have mentioned, you have understood the intensity of the hateful emotions that drove him to a series of actions. These were the most important and dangerous ones. His emotions and hidden motives behind them were never concealed from the people of Madinah. In fact, even most of his companions, who were like him, abandoned him and followed a different path.

The question, whose answer is clear to any intelligent person, is: Was Ibn Salul the first and the last person to harbor such hatred and conceal such motives?

If Ibn Salul—who saw the Messenger of Allah, recognized the signs of his prophethood and truthfulness, and outwardly declared Islam—still lived for his hatred and pursued his personal motives, fabricating this falsehood and spreading it among people, then what do you think of those in our time who cling to ancient Crusader fanaticism preserved in the barrels of long centuries or Zionist hatred that has spread and endured over time? What about the bearers of Western colonialist pens or Eastern Marxist ideologies—what happens when they inherit the legacy of Ibn Salul? (The political aspect of Marxism may have faded or disappeared, but its philosophical aspect is still alive and thriving, and the West plays a significant role in supporting and reviving it.)

Indeed, the motive of Ibn Salul is the very same motive of every reckless person or anyone who clings to the slanderous lie (*Hadith al-Ifk*) until today. Look at the purpose Ibn Salul concealed, which was eventually exposed and became known to everyone around him. Know that this is the very same purpose hidden by the heirs of Ibn Salul in this era.

And sound reasoning settles this debate with just two words:

If the Qur'an were the creation of Muhammad and an act of falsehood against Allah, then Ibn Salul would be right in all that he intended and aimed for. And Muhammad—despite all the evident signs of truthfulness and honesty in his being—would be the one fabricating and inventing what he presented to people.

Or is it the speech of Allah, revealed to Muhammad, with his role being only that of transmission, in complete sincerity and honesty? If so, then Aisha is absolved of what was falsely attributed to her by the testimony of Allah Himself, and Ibn Salul is deeply immersed in falsehood and slander against Allah before anything else.

It is impossible to find a person who sincerely claims faith in Allah, His Book, and His Messenger, yet still has the slightest doubt about what Ibn Salul did. And it is equally impossible to find a person who harbors

any suspicion about 'Aishah—after knowing all that has been clarified—while still having even a shred of belief that the One who said: "*Indeed, those who came with the falsehood are a group among you...*" is truly Allah.

'AISHAH AND ALI AFTER THE INCIDENT OF Ifk

I have not found—among the writings of trustworthy historians of the past, scholars of biography, and experts in *Jarh wa Ta'dil* (criticism and validation of narrators)—any claim that Ali's stance during the *Ifk* incident and his words to the Messenger ﷺ of Allah at that time caused Aisha to hold any grudge against him, or that such a grudge remained in her heart until the day of her death.

Yet, when we turn to listen to what modern writers assert and embellish—those who prefer to follow a subjective approach in writing history and analyzing its events and figures, a method pioneered by Freud and then imitated by his admirers or those who find in his approach a means to extract meanings from historical events that suit their desires and serve their agendas—when we turn to these writers, we find ourselves confronted with a novel interpretation, unfamiliar in the writings of the earlier scholars, historians, and those most concerned with this matter, namely, the scholars of *Jarh wa Ta'dil*.

I am aware that this modern subjective method of analyzing

historical events and the psychology of its figures and heroes is a new trend, adopted by some writers in hopes of being regarded as skilled in psychological analysis and uncovering hidden aspects of events. Others use it as a tool to achieve their own goals—whether by inserting subtle fabrications, planting outright falsehoods, or distorting actual truths.

One of these writers—though I do not know which of the two categories he belongs to—wrote about Ali, saying:

"Ali—despite knowing Aisha's innocence—took an extremely harsh stance towards her. He expressed, in the clearest terms, what was in his heart regarding her.

Aisha has every right, entirely and absolutely, to never forget that remark, which nearly crushed her spirit, had it not been for Allah's kindness towards His Prophet and her. He revealed her innocence, which continues to be recited in the Qur'an to this day.' [It may be best to omit the name of the book and its author, as it is likely that he has since abandoned this perception. Given his virtues and merits, he is capable of correcting this misconception and returning to the truth.]

The stance the writer refers to is Ali's statement to the Messenger of Allah when he consulted some of his companions on the matter and on possibly separating from his wife: *"Allah has not restricted you, and women are many. Ask the maidservant; she will tell you the truth."*

If we were to adopt a subjective approach in reading intentions and uncovering hidden aspects of events to analyze Ali's position and its impact on Aisha's heart, we would—truthfully—find no indication in Ali's words of an accusation or expression of resentment. Likewise, we would find no evidence in Aisha's response suggesting sorrow or lingering resentment in her heart towards him.

The Messenger of Allah ﷺ did not consult those companions regarding Aishah to ask them whether she was guilty of what she was accused of or not. He ﷺ knew the character of his wife and her righteousness better than all of them. It is inconceivable that he ﷺ would draw them into making a statement about an accusation for which neither he nor they had any legitimate right to speak. Had any of them openly voiced such an accusation, they would have been subject to the same punishment that was given to Hassan and his companions. How, then, could he ﷺ involve them in something that would require him to impose a punishment upon them?

Rather, the Prophet ﷺ consulted them on how to escape the distress that had overcome him due to the harm caused by the man who spread this vile slander about his family. This slander reached into the most personal aspects of his life, as reflected in his public address to the people from the pulpit. He ﷺ was seeking relief from the pain inflicted upon him by this cruel falsehood, which deeply wounded him through the attack on his household.

Ali, may Allah be pleased with him, fully understood the true meaning of the Prophet's ﷺ question. Naturally, out of concern for him and Ghairah over his honor, he responded in that manner. His words contained no hint of accusing Aishah but rather urged the Messenger of Allah ﷺ not to consume himself in grief over this matter, regardless of whether the accusation was true or false. If his marriage to her was the source of his distress and turmoil, then there were many other women, and he ﷺ would not be left without companionship.

I am certain that Aishah understood Ali's words in this very sense and perceived only this intention from him. Proof of this is that all the distress and anguish she felt disappeared the moment divine revelation was sent down, declaring her innocence from what Allah Himself called *Ifk* (a great lie). No one ever witnessed or heard that she, may Allah be pleased with her, reproached Ali over this matter, spoke harshly to him about it, or even made a subtle remark against him at any occasion.

As for the Battle of the Camel that followed the killing of Uthman, it has no relevance to what we are discussing here at all. We will discuss it in due course, insha'Allah.

Then we ask, as Professor Abdul Hamid Tohmaz asked in his book *The Lady Aishah*: which had more of an impact on Aishah's heart: the words of Hassan bin Thabit,

which led to his punishment, or the words of Ali, which, as we have seen, contained no trace of accusation?

Yet, 'Aishah did not harbor any hatred toward Hassan. Her noble character led her to take a forgiving stance toward him. She would forbid others from speaking ill of him, treating him with respect. In Sahih Bukhari, it is narrated by Urwah that he said: "I went to curse Hassan in front of Aishah. She said, 'Do not curse him, for he defended the Messenger of Allah ﷺ.'"

Abdul Razzaq reported from Mu'ammār, from Qatadah, who said: "Aishah used to say, 'Do not speak ill of Hassan; he used to defend the Messenger of Allah ﷺ and would insult the polytheists.'" And it was said that whenever Hassan entered upon Aishah, she would place a cushion for him to sit on.

Could it be that the lady recognized Hassan's stance with the Prophet ﷺ and overlooked his great offense against her, but failed to appreciate Ali's, may Allah be pleased with him, stances with the Prophet ﷺ, and his trials and struggle in the path of Islam? [*The Lady Aishah by Abdul Hamid Tohmaz, page 145*]

And I say: this would be the case if both positions were equal. But how could they be equal when Ali did not speak any accusation and was only concerned with what could ease the burden on the heart of the Messenger of Allah ﷺ?

We have searched thoroughly and found no stance or statement indicating that Aishah held any resentment toward Ali because of his words. In fact, most of the narrations praising Ali and Fatimah are narrated by Aishah herself.

It has been confirmed that she was asked, "Who was the most beloved person to the Messenger of Allah ﷺ?" She replied, "Fatimah," and when asked, "And among the men?" She replied, "Her husband, if what I know of him is true: a fasting, standing worshiper." *Tirmidhi*]

She is also the one who narrated the hadith about the virtue of the Ahl al-Bayt, which is considered one of the greatest virtues of Ali, may Allah be pleased with him. She said: "The Prophet ﷺ came out one morning wearing a black woolen cloak. Hassan bin Ali came and entered under it, then Hussain came and entered with him. Then Fatimah came and entered, and then Ali came and entered as well. The Prophet ﷺ then said: 'Indeed, Allah only intends to remove the impurity from you, O People of the Household, and purify you thoroughly.'" (Sahih Muslim)

THE ENVIOUS AND THEIR FALSE INTERPRETATION

However, what is worse than the deceit of those driven by Crusader animosity or Zionist hatred is the vile, baseless interpretation that logical reasoning rejects and Arabic grammatical rules despise. This is the interpretation adopted by those who harbor animosity towards the wives of the Messenger of Allah ﷺ, claiming to love his family.

One of them said: *"The clearest indication in the ten verses regarding Aishah's innocence is the verse: 'Why did they not bring four witnesses? If they did not bring the witnesses, then they are the liars in the sight of Allah.' This verse proves their lies because they did not bring the witnesses. It is clear that the lack of testimony is a clear sign of apparent innocence, i.e., the legal ruling of innocence, not the actual innocence, because the lack of a necessary connection is obvious!"* [Al-Mizan fi Tafseer al-Quran by Sayyid Muhammad Hussain Tabatabai, vol. 15, p. 102, Lebanon edition.]

I say: Any rational person, who is free from the veil of hatred towards the wives of the Messenger of Allah ﷺ and his purified family, must ask when hearing such a despicable insinuation: Was the concern that troubled the heart of the Messenger of Allah ﷺ and occupied his mind the lack of apparent legal innocence, which would spare his wife from the punishment of the hadd,

regardless of her hidden reality? And was it this legal innocence that relieved his distress and restored his smile and satisfaction with his wife?

If that were the case (which any rational person would reject), then no sorrow or worry would have befallen him in the first place, for he would have known—prior to the revelation of the verses of innocence (due to the ruling on slander that had been revealed earlier)—that Aishah was not subject to any punishment, as no one had testified against her for the act of immorality, let alone the requirement for four witnesses.

Indeed, no one had testified against her for immorality, let alone the requirement of four witnesses.

When the veil of worry was lifted from him, and his face brightened with joy upon the revelation of the verses that condemned the group responsible for spreading the slander and cleared Aishah from those false accusations, this was a definitive proof that these verses signified both true and legal innocence. They signified the true innocence by revealing the truth, bringing joy to the heart of the Messenger of Allah ﷺ, and affirming Aishah's purity from the false accusations that the group had tried to attach to her. They also signified the legal innocence by confirming the judicial ruling and disciplining those who spread lies and slander.

Look at the first sentence of these ten verses, and you will see how it only referred to the slander propagated by the group by one name: "*al-ifk*" (the slander), and slander is the most severe form of lying. Its perpetrator is only called a "muhtakif" (slanderer) when he knows deep within himself that he is lying in what he says. This is a grand divine testimony of Aishah's true and actual innocence, as it is at the same time a testimony to the falsehood of those who accused her.

Indeed, the one who testifies to an act of zina (adultery) that he has witnessed, but whose testimony is not supported by three other witnesses, his testimony is rejected.

However, he is not considered a liar, nor is he held accountable for lying, because he is truthful in what he has witnessed, assuming he is just in character. He is only penalized for *qadhf* (slander) because he has exposed a matter that Allah commanded to be kept concealed. This is the legal innocence that one who commits a sin and is covered by Allah's protection attains.

Look at how these manipulators of words twist the clear message of Allah's speech, seeking to serve their animosities and desires. The very first phrase in this divine explanation, which describes the accusation of the group as "*al-ifk*" (slander), shreds this faulty and distorted interpretation.

I have not read a defense of Abdullah ibn Ubayy ibn Salul's slander, nor an attack on the truth established by the Qur'an, more blatantly hypocritical than this absurd argument I have just read.

This argument defends Ibn Salul and his group for the slander they spread, on the grounds that the man only denied Aishah's *actual* innocence (as he claims) and did not deny her *legal* innocence, which is the subject of the discussion.

Since, according to him, there is no necessary connection between the two types of innocence, it would be within Ibn Salul's right to accuse her and deny her actual innocence, leaving only the legal innocence that she is covered by in the eyes of the law. Therefore, the description of the Qur'an that labels Ibn Salul and his group as liars would not apply, according to this reasoning.

This interpretation completely contradicts the clear and explicit meaning of the Qur'an. The Qur'an condemns Ibn Salul and his group as *kadhabun* (liars), not just for denying Aishah's actual innocence, but for fabricating lies and spreading false accusations against her, which is a grave sin in itself.

The argument being made here suggests that if the Prophet ﷺ had misunderstood this distinction between the legal and actual innocence of Aishah (may Allah be

pleased with her), it would have led him to greater distress and suspicion towards his wife, even though she was legally exonerated. The implication is that this misunderstanding would place him in a difficult situation, where he would need to choose between accepting the legal exoneration, which was clear, or doubting her truthfulness based on the false accusations of Ibn Salul.

However, this is a flawed interpretation of the Qur'anic message. The Qur'an unequivocally condemns the false accusers of Aishah as *kadhabun* (liars), and the legal exoneration granted to her is a confirmation of both her actual and legal innocence.

The Prophet ﷺ, being the recipient of divine revelation, would not have fallen into the trap of misinterpreting the distinction between legal and actual innocence, especially when the Qur'an had already clarified the truth.

The comparison drawn between the manipulations of modern Orientalists like Shacht and Goldziher or Bernard Lewis, who often twist narratives to serve their agendas, and the argument made by those attempting to create a false distinction in the case of Aishah's innocence, highlights the absurdity of this line of reasoning. Their attempt to portray the Prophet ﷺ as potentially misunderstanding the situation is not only unfounded but also undermines the very clarity and wisdom that Allah provided in His revelation.

The Qur'an, in its perfection, leaves no room for such confusion.

THE SCHOLARLY STATUS OF 'AISHAH

There is no known disagreement among historians and biographers that when the Companions, may Allah be pleased with them, faced difficulty in religious matters and could not find a solution, they would turn to 'Aishah to find the knowledge they lacked.

Al-Zarkashi narrated in his book *Al-Ijabah* from Abu Musa al-Ash'ari that he said: "We, the Companions of the Messenger of Allah ﷺ, never faced any difficulty in understanding a hadith without finding knowledge about it with 'Aishah when we asked her."

Ibn Hajar narrated in his book *Al-Isabah* from Masruq — who was among the respected Tabi'in — that he said: "I saw the senior Companions of the Messenger of Allah ﷺ asking 'Aishah about the laws of inheritance." It was also narrated from 'Ata ibn Abi Rabah that he said: "'Aishah was the most knowledgeable of people, the most understanding of people, and had the best opinion in public matters."

Hisham ibn 'Urwah narrated from his father: "I have not seen anyone more knowledgeable in Fiqh (Islamic jurisprudence), medicine, or poetry than 'Aishah."

Al-Zuhri said: "*If the knowledge of 'Aishah were compared to the knowledge of all the Mothers of the Believers and all other women, the knowledge of 'Aishah would be superior.*" [See *Al-Isabah* by Al-Hafiz Ibn Hajar, 4/349, and *Al-Isti'ab* by Ibn 'Abd al-Barr along with *Al-Isabah*, 4/348.]

Al-Zarkashi authored a book called *Al-Ijabah fima Istadrakat-hu 'Aishah 'ala al-Sahabah* (The Response Regarding What 'Aishah Corrected for the Companions). In this book, he gathered a collection of the corrections made by Lady 'Aishah to the understandings or narrations that some of the Companions had relied upon.

Although much of what Al-Zarkashi transmitted in that book is not authentic in terms of its chain of transmission, the corrections made by Lady 'Aishah to some of the Companions — mostly in matters of narration and transmission, and sometimes in understanding and interpretation — cannot be denied. This might have been a matter of difference in opinion and *ijtihad* (independent reasoning). In other words, it was not necessary for the Companion who was corrected by her to adopt her opinion. However, it was very rare for the Companions to disagree with her in matters of narration and its accuracy.

Among the corrections that recorded an opinion of 'Aishah in which she disagreed with many of the Companions — especially 'Abdullah ibn 'Abbas — was the issue of whether the Messenger of Allah ﷺ saw

his Lord on the Night of Mi'raj (Ascension). Al-Bukhari and others narrated from Masruq that he said: "I asked 'Aishah: O my mother, did Muhammad ﷺ see his Lord?"

She ('Aishah) replied: "My hair stood on end at what you said! Where are you in relation to three things? Whoever tells you any of them has lied:

1. Whoever tells you that Muhammad ﷺ saw his Lord has lied." Then she recited the verse: *"No vision can grasp Him, but He grasps all vision; and He is the Subtle, the All-Aware"* (Al-An'am: 103). She also recited: *"It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil"* (Ash-Shura: 51).

2. "Whoever tells you that he knows what will happen tomorrow has lied." Then she recited the verse: *"No soul knows what it will earn tomorrow"* (Luqman: 34).

3. "Whoever tells you that he (the Prophet ﷺ) concealed anything has lied." Then she recited the verse: *"O Messenger, convey what has been sent down to you from your Lord"* (Al-Ma'idah: 67).

"But he ﷺ saw Jibril (Gabriel), peace be upon him, in his true form twice." [Bukhari]

Among the narrations is what was reported by Al-Bukhari and Muslim: Ziyad ibn Abi Sufyan wrote to 'Aishah saying that 'Abdullah ibn 'Abbas said:

"Whoever sends a sacrificial animal (Hadi) becomes forbidden from what is forbidden to a pilgrim until his sacrificial animal is slaughtered. I have sent my Hadi, so write to me with your opinion."

So she ('Aishah) sent a reply to him saying: **"It is not as Ibn 'Abbas said. I personally twisted the necklaces for the sacrificial animals of the Messenger of Allah ﷺ with my own hands, and then the Messenger of Allah ﷺ put them on the animals with his own hands. Then he sent them with my father, and nothing that Allah had made lawful became forbidden for the Messenger of Allah ﷺ until the sacrificial animals were slaughtered."** [Bukhari & Muslim]

Another example is when Abu Hurairah retracted a narration he used to report from Al-Fadl ibn 'Abbas, which stated that if dawn came upon a person in a state of major ritual impurity (Janabah), then he should not fast. When 'Aishah and Umm Salamah were asked about this, they both said: **"The Prophet ﷺ would sometimes be in a state of Janabah at dawn, not due to a dream, and he would still fast."** When Abu Hurairah was informed of this, he said: **"They know better,"** and he stopped saying what he used to say regarding that matter. [Sahih Muslim]

Another instance is what she corrected for 'Abdullah ibn 'Umar when she heard that he was narrating a hadith saying: ***"The deceased is punished for the crying of the living or for the crying of his family."***

This narration was reported by Al-Bukhari and Muslim.

She responded by saying: "May Allah forgive Abu 'Abd al-Rahman (Ibn 'Umar). He did not lie, but he either forgot or made a mistake. The Messenger of Allah ﷺ merely passed by a Jewish woman who was crying for her deceased relative." She then explained the hadith, clarifying that the one crying was a Jewish woman mourning a Jewish relative who had died. The statement of the Messenger of Allah ﷺ was specifically about that deceased person, indicating that the mourning of his relative would not benefit him after he died as a disbeliever. In fact, her crying would only increase his regret and sorrow.

She also supported her argument against the general interpretation of the hadith with the verse: *"No bearer of burdens will bear the burden of another"* (Al-An'am: 164).

I say: The scholars have lengthy discussions and many disagreements in explaining the intended meaning of the saying of the Messenger of Allah ﷺ: *"The deceased is punished for the crying of his family over him."* In some narrations of Bukhari, it is stated: *"...for some of the crying of his family over him."* This caused 'Aishah to question the general or absolute meaning of this hadith, especially in light of the saying of Allah, the Exalted: *"No bearer of burdens will bear the burden of another."*

Perhaps the most plausible and reconciling interpretation

between the hadith and the Quranic verse is to understand the word "*y'adhdhibu*" (punished) in the hadith as referring to the deceased feeling personal pain upon knowing about the mourning of his family, rather than it implying that the angels punish him, as might be inferred from the wording. In other words, the deceased experiences distress due to the knowledge of his family's weeping over him, particularly if their mourning involves wailing and crying. He would wish that they would not engage in such behavior. [Narrated by Muslim and Bukhari in the chapter on funerals. See what Al-Hafiz Ibn Hajar mentioned in *Fath al-Bari* regarding this hadith, 'Aishah's stance on its meaning, and the scholars' differing views on the intended meaning.]

It is possible that the Companions had differences among themselves in understanding or narrating a hadith, and they would then refer to 'Aishah for clarification. They would not act upon her opinion or judgment on the matter except with agreement and contentment.

Among the narrations reported by Al-Bukhari and Muslim is the hadith of Abu Hurairah, who said: "*Whoever follows a funeral procession will earn a qirat (a measure of reward).*" Ibn 'Umar commented: "Abu Hurairah has narrated this to us frequently, sometimes exaggerating it." So, 'Umar sent a messenger to 'Aishah to ask her about his narration. She confirmed what Abu Hurairah had said and mentioned that she had heard the Messenger of Allah ﷺ saying this. Ibn 'Umar then remarked:

"We have missed out on many qirats." [Bukhari & Muslim]

Imam Ahmad narrated in his *Musnad* that two men visited 'Aishah and said: "Abu Hurairah is narrating that the Prophet of Allah ﷺ said: 'Indeed, bad omens (Tiyarah) are in women, animals, and houses.'" Upon hearing this, she became very upset, with part of her anger being directed upwards and part downwards (a metaphor for how strongly she reacted). She said: "By Him who revealed the Qur'an to Abu al-Qasim (the Prophet ﷺ), the Messenger of Allah ﷺ did not say this. Rather, he ﷺ said: 'The people of Jahiliyyah (the pre-Islamic era) used to say that bad omens were in women, animals, and houses.'" Then she recited the verse from the Qur'an: *"No disaster strikes on the earth or among yourselves but it is in a Book before We bring it into being"* (Al-Hadid: 22). [It was narrated by Imam Ahmad in his *Musnad*. This does not contradict the narration in Sahih al-Bukhari and Sahih Muslim from 'Abdullah ibn 'Umar and others, where it is reported that *"If there is any bad omen, it is in the house, the woman, and the horse."* This is because *shumn* (bad omen) differs from *tiyarah* (superstition). *Tiyarah* refers to attributing misfortune to certain things in and of themselves, while *shumn* refers to the inherent evil or misfortune that may be present in something, such as an unfavorable outcome. The misfortune here is not from the intrinsic nature of the house, woman, or horse, but rather from external factors or attributes that may be associated with each.

The scholars said: When the Prophet ﷺ abolished the Arab practice of superstition (tiyarah) involving birds, animals, or other signs, he ﷺ clarified: "*If any of you has a house he dislikes living in, or a woman he dislikes being with, or a horse he dislikes riding, then let him part with it by moving out of the house, divorcing the woman, or selling the horse.*" (See *Nihayat al-Arab* in *Gharib al-Hadith*, 2/241 and *Lisan al-Arab*, entry under *shumn*).]

It is mentioned in some of the narrations about 'Aishah that Abu Hurairah did not fully remember the hadith, as he only heard the latter part and missed the beginning.

Imam Ahmad narrated in his *Musnad*, and Al-Hakim in his *Mustadrak*, from the narration of Hisham ibn 'Urwah, who said: 'Urwah used to say to 'Aishah: "O my mother, I am not surprised by your understanding, as you are the wife of the Messenger of Allah and the daughter of Abu Bakr. I am not surprised by your knowledge of poetry and the history of people, for you are the daughter of Abu Bakr, the most knowledgeable or among the most knowledgeable. But what amazes me is your knowledge of medicine, how did you learn it, and where did it come from?" She struck him on the shoulder and said: "What ignorance! The Messenger of Allah ﷺ suffered from illness in his later years, and when delegations of Arabs would come to him, he would be treated." [*Musnad Ahmad*: 6/76 and *Mustadrak*: 4/11]

Al-Hakim also narrated in his *Mustadrak* from Az-Zuhri, who

said: "If the knowledge of all people were gathered together, and then the knowledge of the wives of the Prophet ﷺ was added, 'Aishah's knowledge would still be the broadest."

In conclusion, the knowledge of Lady 'Aishah is summed up in the following words written by the scholar Sayyid Afghani in the introduction to the book *Al-Ijaba Fi Ma Istadrakath Aishah Ala As-Sahabah* by Al-Zarkashi. He said:

"I spent years studying 'Aishah, during which I found myself in awe of a miracle that cannot be fully described by the pen. What particularly astonishes you is her vast knowledge, like an ocean after a deep dive, with waves crashing and horizons expanding, with different colors. Whatever you seek in matters of jurisprudence, hadith, tafsir (Qur'anic exegesis), Islamic law, manners, poetry, news, genealogies, noble deeds, medicine, or history — you will find it all in this lady. It is not surprising, as she was no older than eighteen when she mastered all these fields." [*Introduction to Al-Ijaba*]

HER SHARE OF ELOQUENCE AND CLARITY

Those who have written about 'Aishah's life and have translated her story all agree that she was the most eloquent woman in the Arab world of her time.

Al-Tirmidhi narrated from Musa ibn Talhah, who said: "I have never seen anyone more eloquent than 'Aishah."

Muhammad ibn Sirin narrated from Al-Ahnaf ibn Qays, who said: "I have heard the sermons of Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and all the caliphs up to my day, but I never heard anyone speak more nobly or beautifully than 'Aishah." [Narrated by Al-Hakim in his *Mustadrak*. See also *Al-Ijaba* by Al-Zarkashi, p. 57, with the introduction by Sayyid Afghani.]

Rather than listing all the sayings about her eloquence and high level of expression, it is better to listen to examples of her words.

When Abu Bakr (*radi Allahu 'anhu*) passed away, Aishah stood by his grave and said: "May Allah honor your face, O my father, and reward you for your good deeds. You humbled yourself to this world by turning away from it, and you honored the Hereafter by embracing it. After the Messenger of Allah ﷺ, the greatest tragedy was your death, and the most painful loss was losing you. But the Book of Allah promises a good reward for patience, and I trust Allah will fulfill His promise to you with a great reward. While others focused on worldly matters, you took care of the religion when its people were weakened and divided. May Allah's peace be upon you, a farewell without regret for your life, and no blame for what has been decreed." [*Zahr al-Adab al-Qayrawani*, 1/39]

One of her eloquent statements was made when both Imran ibn Husayn and Abu al-Aswad al-Du'ali were

sent by Uthman ibn Hunaif to ask her during the Battle of the Camel:

They said to her, "O Mother of the Believers, tell us about your journey. Was it based on something the Messenger of Allah ﷺ commanded, or was it your own opinion?"

She said, "It was my own opinion when Uthman was killed. We found fault with him for the lash of the whip, the strike of the heated iron (which refers to the land Umar had protected for the grazing of the charity camels), and the leadership of Sa'id and Walid. You rushed upon him, violating the three sacred things: the sanctity of the city, the sanctity of the caliphate, and the sanctity of the sacred month. After we had squeezed him dry like one squeezes a cup, you went on unjustly. *[Gently washing something, meaning that he had been rebuked for the mistakes he had made, which he repented for, and thus, he became free of them, like a vessel that has been washed and purified. So when he gave you what you asked for, you turned against him and killed him.]* If we were angry over the lash of Uthman, should we not be angry at your swords against him?" *[Al-Bayān wa al-Tabyīn by Al-Jahiz: 332/2 and Al-Bidaya wa al-Nihaya by Ibn Kathir: 232/7.]*

Regarding Uthman's death, she also said: "Did you kill the Commander of the Believers?" They replied, "Yes." She said: "May Allah have mercy on him and forgive him."

She further said: "By Allah, you were more in need of fortifying the truth, supporting Islam, and establishing it than you were of rising against the one who opposed it. But whenever Allah increased you in blessings in your religion, you became heavier and more reluctant to support it, driven by the desire for worldly gains. By Allah, destroying a blessing is easier than building it, and losing a blessing is quicker than being thankful for it."

'AISHAH AND WOMEN

'Aishah, as agreed upon by scholars and historians, was a refuge for oppressed women, and they would turn to her for the protection of their rights and to defend them. Often, women or young girls were hesitant to bring their complaints directly to the Messenger of Allah ﷺ, so they would come to 'Aishah, complain to her, and either ask her to intercede on their behalf or encourage them to present their complaints directly to the Prophet ﷺ.

Al-Nasa'i narrated from 'Aishah that a young woman came to her and said: "My father married me to his nephew, who has lower status than me, and I dislike it." 'Aishah told her: "Sit until the Messenger of Allah ﷺ comes." When the Prophet ﷺ came, 'Aishah informed him, and he called the girl's father. He left the decision to the woman. The woman said:

"O Messenger of Allah ﷺ, I accept what my father did, but I wanted to teach women that fathers do not have absolute authority over them."

There were men who insisted on harming their wives by divorcing them, and when the woman's waiting period was about to end, they would take her back, only to divorce her again. This left the woman neither fully married nor fully divorced. Al-Tirmidhi narrated from 'Aishah that she said: "People used to do this, and a man would divorce his wife as much as he wanted, and she would still be considered his wife as long as he took her back during her waiting period (iddah), even if he divorced her a hundred times or more, until a man would say to his wife: 'By Allah, I will not divorce you in a way that you become fully separated from me, nor will I give you shelter.' She asked: 'How is that possible?' He replied: 'I will divorce you, and whenever your waiting period is about to end, I will take you back.'"

The woman went to 'Aishah and complained to her. 'Aishah remained silent and waited until the Messenger of Allah ﷺ came. When he arrived, Aishah informed him, and the Prophet ﷺ remained silent until the verse of the Qur'an was revealed: *"Divorce is twice, then either keep [her] in an acceptable manner or release [her] with kindness"* (Qur'an, 2:229). Aishah said: "From that point onward, people started to follow the new ruling on divorce, whether they had already divorced or had not yet done so."

She, may Allah be pleased with her, strongly opposed anyone who insulted the dignity of women. She had heard someone claim that the prayer would be interrupted by a dog, a donkey, or a woman. She became angry and strongly rebuked him, saying: **"You have compared us to donkeys and dogs?"** Then she added: **"The Messenger of Allah ﷺ used to pray at night, and my legs would sometimes be in front of him or near his feet, and he would move them aside, but I would pull them back."** *[Al-Ijābah by Al-Zarkashi, edited by Professor Sa'id Al-Afghani, p. 125.]*

Both the two Shaykhs narrated that when the hadith was mentioned to Aishah that "prayer is interrupted by a donkey, a dog, and a woman," she said: "You have compared us to donkeys and dogs! By Allah, I saw the Messenger of Allah ﷺ praying while I was lying on the bed, and I was lying between him and the qiblah. When I felt the need to move, I disliked sitting up and disturbing the Messenger of Allah, so I would gently slip out from near his feet." *[Narrated by al-Bukhari in the chapter "Who Said Nothing Interrupts the Prayer" and narrated by Muslim from the hadith of 'Urwah with similar wording.]*

She also disagreed with Abu Huraira's narration of the hadith: "Indeed, bad omens are found in a woman, an animal, and a house." She said: "By the One who sent the Qur'an upon Abu Al-Qasim, this is not what he said. Rather, the Messenger of Allah ﷺ used to say: **'The people of ignorance (Jahiliyyah) used to say**

that bad omens were found in a woman, an animal, and a house."

Even if she had not defended the status and rights of women with such actions and examples, the life of this lady, as Sa'id Al-Afghani said, is a glorious chapter in the history of women's scholarship in Islam. In fact, her brilliance alone is enough to fill an entire history. We do not find anything comparable to her status in the genius of both men and women in the histories of nations.

Let our ladies know after this that a woman among them in the early days of Islam was a teacher to the senior scholars of the Ansar and Muhajirun, including every learned person, scholar, jurist, reciter, and narrator. From her alone, a quarter of the Sharia was transmitted, as Al-Hakim mentioned in *Al-Mustadrak*. [From the introduction of the book *Al-Ijabah* by Ustadh Sa'id Al-Afghani, p. 6.]

THE WORSHIP, PIETY, AND ASCETICISM OF 'AISHAH

'Aishah used to fast a lot, to the point that it seemed as if she fasted all the time without breaking it. She was also devoted to prayer, consistently praying during the middle of the night. She made a lot of supplications and was deeply humble in her prayers. Whenever she came across a verse of fear or warning, she would pause, repeat it, and supplicate accordingly.

Al-Hafiz Abu Nu'aym narrated in *Hilyat al-Awliya* from Abu al-Duha, who said: "Someone who heard 'Aishah reciting in prayer told me that she recited the verse: '*So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire*' [Surah At-Tur, 27], and she began to weep, saying: '**Bestow Your favor upon me and protect me from the punishment of the Scorching Fire.**' He also told me that someone heard 'Aishah recite the verse: '*And stay in your houses*' [Surah Al-Ahzab, 33] in prayer, and she wept until her headscarf was soaked. He said: 'She used to fast and fast until the heat would exhaust her.'" [*Hilyat al-Awliya*, 2/48, 49]

Ibn al-Munkadir once sent her money in two sacks, said to contain eighty or a hundred thousand dirhams. She called for a tray while she was fasting that day, sat down, and distributed it among the people. By the evening, not a single dirham was left with her.

When evening came, 'Aishah said: "O girl, bring my Iftar (meal to break the fast)." So, the girl brought her bread and oil. The girl said to her: "Could you not have bought us some meat for a dirham from what you distributed today to break our fast with?" 'Aishah replied: "Do not blame me. If you had reminded me, I would have done so." [*Hilyat al-Awliya*, 2/47]

Abdur-Rahman ibn Qasim narrated that Mu'awiyah sent 'Aishah some clothes, silver gifts, and other things. When 'Aishah went out and saw them, she wept and said:

"But the Messenger of Allah ﷺ did not have such things." Then, she distributed all of it and did not keep anything for herself.

Abdur-Rahman ibn Qasim also reported that baskets of grapes were gifted to her, and she distributed them. The servant girl secretly set aside one basket without 'Aishah's knowledge. At night, the girl brought it. 'Aishah asked: "What is this?" The girl said: "O my lady, I saved it for us to eat." 'Aishah replied: **"Could you not have kept just one bunch instead? By Allah, I will not eat anything from it!"** [*Hilyat al-Awliya*, 2/48.]

And perhaps some might think that this became her way only after the death of the Messenger of Allah ﷺ. However, this was her practice even during the life of the Messenger of Allah ﷺ. No amount of money would come to her except that she would give all or most of it in charity. Sometimes, she would even give in charity the little she had, hoping that Allah would honor her with more in return. And when she received a lot, she would again give it in charity.

She said: "A poor woman came to me carrying her two daughters. I gave her three dates — and that was all I had. She gave each of them a date and raised one date to her mouth to eat it. Her two daughters then asked her for it, so she split the date that she was about to eat between them. I was amazed by what she did, so I mentioned what she had done to the Prophet ﷺ. He said:

'Indeed, Allah has made Paradise obligatory for her because of it or freed her from the Fire.'" [*Hilyat al-Awliya*, 2/49.]

GHAIRAH AMONG THE MOTHERS OF THE BELIEVERS

Some writers have been overly interested in discussing the Ghairah that would appear from time to time among the Mothers of the Believers in general, and between them and 'Aishah in particular. You see them collecting whatever reports and incidents are mentioned about this and perhaps exaggerating in imagining and presenting them, to the point of depicting the relationships between the Mothers of the Believers as if there were two opposing sides or rival groups!

What I see is that delving into this matter and highlighting the aspects of Ghairah among the wives of the Messenger of Allah ﷺ, or between them and 'Aishah specifically, is nothing more than emphasizing something that is already known. It is drawing attention to a natural trait that Allah has implanted in the hearts of women in general, regardless of their varying levels of virtue and moral excellence. Therefore, discussing this matter and being preoccupied with gathering reports and stories that emphasize and confirm it brings no benefit — neither to the researcher who writes and documents nor to the reader who reads to benefit.

Especially if we know or remember that the feelings of Ghairah and their manifestations among women do not diminish the virtue that a woman may possess, nor do they lower her moral excellence in any way — as long as those feelings do not lead her to commit any wrongdoing or forbidden act. And it is impossible to find between 'Aishah and the rest of the Mothers of the Believers any behavior that would tarnish or cast doubt on the high moral character for which they were all known.

This is one thing... and there is another truth, which is that the status held by the wives of the Messenger of Allah ﷺ — which demands from us respect, reverence, and restraint of pen and tongue from any criticism or offense towards them — is not due to them being free from mistakes or errors.

Indeed, no one among people is infallible from that except the messengers and prophets. Rather, this status is due to the honor that the Messenger of Allah ﷺ showed them and their connection to him in the household of prophethood, and their companionship with him in the most private situations and various conditions of life. Undoubtedly, this is clear proof of a great virtue with which Allah Almighty has honored and distinguished them.

So, searching for faults or flaws in them and dwelling on that through inspection and criticism is a major shortcoming that such a researcher suffers from.

It would have been better for him instead of that search and inspection to turn towards correcting and reforming his own inner self and actual condition.

Rather, this logical and religious decision that we remind about also applies to the Sahabah (Companions) in general, about whom the Messenger of Allah ﷺ said in the authentic hadith: **"Fear Allah regarding my Companions, do not make them a target after me. Whoever loves them, loves them out of love for me, and whoever hates them, hates them out of hatred for me. And whoever harms them has indeed harmed me."** [*Tirmidhi*]

This advice concerning them does not imply that they are infallible from sin and error. Rather, it means that they have, in any case, a status with Allah that none who come after them can attain. This requires showing respect towards them and refraining from extending the tongue in criticism and belittlement of them.

If the reason for refraining from belittling a Muslim was infallibility that protects the Muslim against people's talk about him, or if the justification for someone attacking another was merely the lack of infallibility from mistakes and errors — then all Muslims would turn into factions, each lowering and criticizing the other. This would leave no meaning for the unity and mutual love of Muslims on the face of the earth.

Despite this, the critical discourse that is entirely focused on picking out others' mistakes and exposing them — or even assuming and imagining them, driven by personal whims and ideological or sectarian biases — has today become a new art of speech. Many writers now adopt this style, either to draw attention to themselves and become known after being unknown, or to quench the thirst of their biases, or to suggest to people that they are free from the flaws they criticize in others.

Look at the numerous writings that either pick out or fabricate flaws against 'Uthman, or Khalid ibn al-Walid, or Abu Hurayrah, or Mu'awiyah, or others among the Sahabah (may Allah be pleased with them). These writings are published and spread among the people! Indeed, it is an audacious boldness that we neither knew nor saw in the writings of earlier scholars and authors.

This is because the previous scholars and writers aimed in their writings and research at construction and reform. They understood well that indulging in highlighting the faults of those who came before — whoever they were — does not contribute to any constructive building or reform. Rather, it is more likely to be one of the most dangerous means leading to corruption and destruction.

As for these new writers and critics, as we mentioned earlier, their real intention is to highlight themselves and their significance as critics who are perceptive

of mistakes, analysts of social conditions, and discoverers of flaws and gaps. This is not done to address a reality whose time has passed and is now settled in the archives of history, but rather to build a reputation for themselves among people — not by acquiring noble qualities, but by sitting atop the ruins that can only gather after excessive destruction and corruption.

The proof of what we say is that one of them directs his arrows of criticism — or rather, attacks — across the centuries towards those distinguished figures without pausing for even a minute before the mirror of his own self, which contains many more flaws than those he searches for in others. He does not subject himself to the same scale of criticism, nor does he attempt to remedy even one of his many shortcomings with one of those arrows.

We return to say that presenting the reports that highlight the signs of *Ghairah* (protective jealousy) between Aisha and the rest of the Mothers of the Believers will neither grant us any lost knowledge nor save us from any condemnable ignorance. It will neither elevate nor degrade any of those affected by this *Ghairah* in terms of virtue, morals, or the rulings of halal and haram.

This is because *Ghairah* is a natural feminine trait that Allah has embedded in the hearts of women. It is an involuntary emotion that is not subject to any religious ruling or educational direction. Searching for its signs

in the narratives and reports is like searching for evidence of their — the Mothers of the Believers' — inclination towards food and drink, rest when tired, and sleep when drowsy.

DID 'AISHAH LEAD AN OPPOSITION MOVEMENT?

The claim that 'Aishah (may Allah be pleased with her) led an opposing faction against Prophet Muhammad ﷺ is an assertion with no basis in the history or authentic sources of the Seerah (Prophet's biography). There is no credible record or narration in the classical Islamic texts — such as the Hadith collections or the biographical accounts of the Prophet's companions — that supports the idea of Aishah being a leader of any opposition to the Prophet ﷺ or his companions.

If we were to examine the history of Aishah, it is clear that she was a devoted and supportive wife of the Prophet ﷺ, deeply involved in his mission, and she was always a part of his life, supporting him through the trials and challenges faced by the Muslim community. There is no evidence that she was in any way opposed to the Prophet ﷺ's leadership or to his companions during his lifetime.

In fact, Aishah is known for her deep knowledge of Islam, her piety, and her contributions to Islamic scholarship. She played a significant role in transmitting the teachings

of the Prophet ﷺ, and her actions were always in line with supporting the Prophet ﷺ's mission.

The idea that she could have been a leader of an opposition faction in the time of the Prophet ﷺ is a modern, unfounded interpretation with no historical support. It seems to be a creation of some writers who wish to frame the early Islamic period in a way that is inconsistent with the actual events of that time. However, this is far removed from the historical reality of A'ishah's relationship with the Prophet ﷺ, which was one of mutual respect, love, and partnership in the mission of Islam.

No serious scholar or historian has ever claimed that A'ishah opposed the Prophet ﷺ during his life, and this notion should be rejected as a product of incorrect assumptions or even deliberate distortion.

And here he reveals to us some of her negative stances opposing the Prophet ﷺ.

One of these stances is that when the Qur'an was revealed commanding the Prophet to marry Zaynab bint Jahsh after Zayd divorced her, 'Aishah said to him: "I don't see your Lord except that He hurries to fulfill your desires..."

Another one of these stances is that when the Prophet ﷺ brought his son Ibrahim from Maria the Copt to 'Aishah, she said to him: "I don't see any resemblance between you and him."

So what is the truth of these two narrations? And where is the evidence of strong opposition in them?

Firstly, it has not been proven in any authentic or weak narration that 'Aishah said to the Prophet ﷺ, "I don't see your Lord except that He is hurrying to fulfill your desires" regarding Allah's command for him to marry the divorced wife of Zayd, who was his adopted son. If there were any mention of this in the works of the scholars of tafsir, hadith, history, or fiqh, we would have agreed with the writer in what he intends to prove, that the Prophet ﷺ hastened to marry the divorced wife of his adopted son and that Allah hastened in fulfilling his desires when He commanded him to marry her.

But 'Aishah said this sentence to the Prophet ﷺ on another occasion, which does not have the meaning that this writer assumes in any way.

Al-Bukhari, Muslim, An-Nasa'i, and Ahmad ibn Hanbal narrated from A'ishah (may Allah be pleased with her) that she had *ghairah* (protective jealousy) over the women who offered themselves to the Prophet ﷺ, meaning the women whom he could marry without a dowry. When Allah revealed His verse: "And a believing woman, if she offers herself to the Prophet, if the Prophet wishes to marry her, a privilege for you, not for the believers... you may put aside whom you will of them, and take to yourself whom you will," she said to him:

"I don't see your Lord except that He hurries to fulfill your desires." *[See Sahih al-Bukhari with Fath al-Bari explanation, 8/372, Sahih Muslim 4/174, and Sunan An-Nasa'i, the first book of marriage.]*

It is known that the Prophet ﷺ did not marry any of the women who offered themselves to him, nor did he have any relationship with them. The only thing that happened was that Allah made this permissible for him exclusively, and it was up to his will, but he did not marry any of them. *[See Sahih al-Bukhari with Fath al-Bari explanation, 8/733.]*

So where is the stance of opposition or its meaning in what A'ishah said to him? What is the subject she opposed? The Messenger of Allah ﷺ did not marry any of those women, so what did A'ishah object to in what the Messenger of Allah ﷺ did or legislated?

Then, where is the scent of disapproval or opposition in the content or the phrasing of this sentence: "I don't see your Lord except that He hurries to fulfill your desires"? And what would an Arabic man understand from this sentence, except A'ishah's admiration of the Prophet ﷺ's status with his Lord and His immense love for him? This is what the scholars and biographers understood as well.

In fact, this sentence became famous in Arab history as one of the most delicate praises A'ishah directed at the Prophet ﷺ, expressing her deep admiration for his position

with his Lord, to the extent that some poets incorporated it into their poems praising him. So did the entire Arab generation and those poets miss the meaning of opposition and criticism in it, and it was only discovered by a journalistic writer in this era?!

Now, continuing with the second story of the supposed opposition:

The second story of the alleged opposition that A'ishah had toward the Prophet ﷺ is narrated by Al-Waqidi, who reported from Muhammad ibn Abdullah from Al-Zuhri from Urwah from 'Aishah, who said:

When Ibrahim was born, the Messenger of Allah ﷺ brought him to me and said: 'Look at how much he resembles me.' I said, 'I don't see any resemblance.' The Messenger of Allah ﷺ said: 'Do you not see his whiteness and his flesh?' I said: 'It is because he was fed by the wet nurses, so he became white and gained weight.' *[Tabaqat Ibn Saad 119/1. The meaning of "Qasurat 'alayh al-laqaah" is that the wet nurses' sheep were kept for him, and the hadith is exclusively narrated by al-Waqidi. Al-Nawawi said that al-Waqidi is weak by consensus. Al-Dhahabi said that there is a consensus on al-Waqidi's weakness.]*

And we overlook the weakness of the hadith and its grade to ask: Where is the meaning of opposition to the Messenger of Allah ﷺ in this statement? Is it

merely because 'Aishah held a different opinion regarding Ibrahim's resemblance to him?

And have you ever heard of a family that had a newborn and its members did not differ in their views about who the child resembled most, whether he resembled his maternal uncles, or was he more like his father and paternal uncles? And is there anyone who has said that such a discussion could split the family and turn it into opposing factions?

Or perhaps this writer wants us to understand from 'Aishah's words something more dangerous and deeper than the known meanings that are passed down through all families in different times, which is to slander the honor of Mariyah and accuse her of betraying the Messenger of Allah ﷺ, and to consider this child, who does not resemble the Messenger of Allah ﷺ, as evidence of that!!

If this is what the writer aims for, then it is an accusation against every wife who did not give birth to a child resembling her husband or his brothers as much as she resembles her own brothers, that she is a traitor and that the child is the result of adultery. It also accuses anyone who looks at a child and says that he resembles his maternal uncles more, of accusing the mother of having betrayed her husband, and declaring that the child is the fruit of her fornication...

Is there any sane person who would interpret this common saying of people, which is

heard every day, in this ugly way that no one would ever think of?

Then, shouldn't this writer broaden his reflection a little to realize something that no mind would fail to understand, which is the impossibility of the Messenger of Allah ﷺ staying silent—if this was what she meant by her words—about this accusation, or rather, about this slander?! If his defense of his dignity and honor did not stop him from remaining silent, his role in safeguarding the limits of Allah would have.

Such words, if their meaning is what the writer wishes to understand from them, must subject the speaker to discussion and investigation. The one who has judicial authority, Muhammad (peace be upon him), must take charge of this discussion and investigation from the beginning to the end. Then, God's judgment must be carried out, both in the case of Aishah because she would be a slanderer, and in the case of Mariyah because she would be an adulteress. Why, then, did he receive these words without being concerned about them or paying attention to this accusation and the slander hidden within it? How did he overlook it as if it were a joke to entertain the gathering?

But, let us return once again to the words spoken by Aishah, where is the smell of opposition in them, let alone any indication of accusation or slander?

Has history recorded anything from 'Aishah toward the Messenger of Allah (peace be upon him) except her love for him and her devotion to attaining his pleasure, to the point that there remains any room or possibility to drag these words she said about Ibrahim into any meaning that would harm the Messenger of Allah (peace be upon him)?

Such words, if their meaning is what the writer has understood from them, must be subjected to discussion and investigation. The discussion and investigation must be carried out by Muhammad (peace be upon him), who held the judicial authority, from the beginning to the end. Then, Allah's judgment must be carried out, both in the case of Aisha for slander and in the case of Maria for adultery... So why was this statement received without care or attention to this accusation, as if it were merely a joke to adorn the gathering?! How did he turn a blind eye to it, as if it were nothing of importance?!

But, let us return again to the words spoken by Aisha. Where is the sense of opposition in them, let alone any indication of accusation or slander?

Has history recorded anything from Aisha towards the Messenger of Allah except love for him and dedication to achieving his pleasure, so that there remains any room or possibility to misinterpret her words about Ibrahim in any way that could harm the Messenger of Allah?

Isn't she the one who said to him, when he sought her permission one night to stand and worship his Lord: **"I love your closeness, but I prefer your devotion"**? *[by Abu Bakr ibn Mardawayh, Abdul ibn Hamid, Ibn Abi Hatim, and Ibn Hibban in his Sahih, all narrated from Ata ibn Abi Rabah.]*

Isn't she the one who said to him – when he gave her the choice to consult her parents about staying with him in hardship or to be given all the comforts of life and then be divorced: **"Should I consult my parents about you, O Messenger of Allah? Rather, I choose Allah and His Messenger ﷺ and the Hereafter"**? *[Bukhari & Muslim]*

Is this the stance of one who leads an opposition against the Messenger ﷺ of Allah?!

Or do you think that his great love for her was because she represented an opposing force against him within his home and among his family and women?

The least that one should possess when researching something or dreaming of a certain desire is respect for people's minds and submission to obvious truths... Whoever despises the intellect with their speech and debates with people as if they are fools who can be deceived by tricks and wordplay, or if they ignore obvious truths and try to sidestep them – lives imprisoned in their delusions and is seen by people with contempt and pity.

No matter how much they deceive themselves by opposing the truth and striving to replace it with falsehood, the truth cannot be moved from its place, and falsehood can never elevate itself to the level of truth through any form of deception or trickery. *[See the book "These Are Their Problems" by the author of this research, to learn about the story of this journalist who liked to imitate Lady Aisha by assigning her the role of leading the opposition in the Islamic state established by the Messenger ﷺ of Allah. See page 98 of it.]*

'AISHAH IN THE ERA OF THE RIGHTLY GUIDED CALIPHATE AND AFTER IT

The scholarly status of Lady 'Aishah shone brightly after the death of the Messenger of Allah ﷺ, and both the public and the elite increasingly turned to her for fatwas about rulings, verifying narrations attributed to the Messenger of Allah ﷺ, and seeking advice on difficult matters.

When you reflect on the lives of the Rightly Guided Caliphs, you will see that they all relied on consultation in matters where there was no clear ruling. And you will see Aishah, may Allah be pleased with her, at the forefront of those whom they referred to for counsel and advice.

During the time of Abu Bakr, the first caliph after

the Messenger of Allah ﷺ, some of the Mothers of the Believers sent to Abu Bakr to remind him of their inheritance from the Messenger of Allah ﷺ. Someone came to consult 'Aishah on this matter, and she denied it, saying: **"Did not the Messenger of Allah ﷺ say: 'We, the prophets, do not leave inheritance, what we leave is charity'?"** [Bukhari]

However, she went through a period of seclusion after the death of the Prophet ﷺ, during which she stayed, as they say, in her room next to his resting place ﷺ. Meanwhile, Abu Bakr was occupied with the wars of apostasy and dealing with the issue of those who withheld the zakat.

Then, his life was not long, for he too passed away at the age of sixty-three, like the Messenger of Allah ﷺ. His caliphate lasted two years, three months, and ten days.

When Abu Bakr became ill, 'Aishah, may Allah be pleased with her, dedicated herself to caring for him and nursing him. Ahmad narrated in his Musnad that when she saw her father nearing death, she began reciting the words of Hatim:

*"By your life, wealth does not benefit a man
When death grips him one day, and his chest tightens."*

He said to her: **"Do not say such things, O my daughter. Rather, say: 'And the stupor of death came with the truth; that is what you were avoiding.'" [Quran 50:19]** She then recited, recalling the words of the poet:

*"A white man, whose face the clouds seek for rain,
A spring for orphans, a protector for widows."*

Abu Bakr replied: "That is the Messenger of Allah ﷺ."

Abu Bakr entrusted 'Aishah, without anyone else, to carry out his will. He had said to her, addressing 'Aishah: "I had given you a garden (a piece of land), and there is something in my heart about that. So, return it to the inheritance."

She replied: "Yes, and she returned it."

He also said to her in his will: **"Since we took charge of the affairs of the Muslims, we have not taken a single dinar or dirham from them. But we have eaten from their simple food and worn their rough clothes. We do not have anything from the Muslim wealth except for this Abyssinian slave, this water-carrying camel, and this rough blanket. When I die, send them to Umar and relieve me of them."**

'Aishah did as he instructed after his death and fulfilled all the terms of his will. When she sent these belongings to Umar as per the will, Umar cried so much that his tears fell to the ground. He said: ***"May Allah have mercy on Abu Bakr. He made things difficult for those who came after him. May Allah have mercy on Abu Bakr. He made things difficult for those who came after him."*** [Ibn Sa'd in *Al-Tabaqat*, 3/139, and see *Hayat al-Sahabah*, 2/460-461]

The reliance on 'Aishah increased during the caliphate of Umar, and people came from distant lands to consult her regarding difficult matters of their religion. Umar would refer all issues and cases related to women to her. [*Ibn Sa'd, Al-Tabaqat, 4/189, Cairo edition*]

Ibn Sa'd narrated in *Al-Tabaqat* from the hadith of Abd al-Rahman ibn al-Qasim from his father, who said: "Aishah, may Allah be pleased with her, had assumed the role of issuing fatwas during the caliphates of Abu Bakr, Umar, and Uthman, and continued to do so until she passed away."

Umar, may Allah be pleased with him, had great respect for the Mothers of the Believers, especially 'Aishah, and showed great honor and care for them. Abu Ubayd narrated in his book *Al-Amwal* that when Umar conquered Iraq and Syria and collected the taxes, he gathered the companions of the Prophet ﷺ and said: "I have thought of distributing the rewards to those who took part in the conquest." They replied: "What a good idea you have, O Commander of the Believers." He then asked, "Who should I begin with?" They said, "Who is more deserving than you? Start with yourself." Umar replied: "No, I will begin with the family of the Messenger of Allah ﷺ." So he wrote Aishah, the Mother of the Believers, a stipend of 12,000, and wrote the other wives of the Prophet 10,000 ﷺ each. [*Al-Amwal, Abu Ubayd, p. 224. Note how Umar considered the wives of the Prophet ﷺ to be an integral part of his family, a view shared by the Prophet's family and companions, may Allah be pleased with them all.*]

Lady 'Aishah greatly respected and honored 'Umar, and he similarly held her in high regard. Ibn Sa'd narrated that shortly before his death, Umar sent his son Abdullah to Aishah, the Mother of the Believers, saying: **"Go to Aishah and convey my greetings. Do not say 'Commander of the Believers,' for today I am not the commander of the believers. Say: 'Umar ibn al-Khattab asks permission to be buried with his two companions.'"**

Abdullah went, greeted her, and asked for permission. He found her sitting and crying. He greeted her and said: "Umar sends you his peace and asks for permission to be buried with his two companions." She replied: **"I had hoped for this for myself, but today I will prefer it for him over myself."**

When he returned, it was said, "Here comes Abdullah." He was lifted and supported by a man. He asked, "What do you have?" Abdullah replied, "What you love, O Commander of the Believers, she has given permission." Umar said: "Praise be to Allah, nothing was more important than that resting place. O Abdullah ibn Umar, when I pass away, carry me on my bier and stop at the door. Say: 'Umar ibn al-Khattab seeks permission.' If she grants me permission, let me enter. If she refuses, return me to the graveyard of the Muslims. I fear that her permission may be out of respect for my position."

When Umar was carried, it seemed as if the Muslims had not faced a tragedy until that moment.

'Aishah granted him permission, and he was buried where Allah honored him, next to the Prophet ﷺ and Abu Bakr, may Allah be pleased with them. (*Ali al-Tantawi, Seerah of Umar ibn al-Khattab, p. 621, First edition*)

Aishah's scholarly status continued to thrive during the caliphate of Uthman, and the number of people coming to her from distant regions for religious consultations increased. Uthman was no less respectful and appreciative of Aishah than Umar, may Allah be pleased with them.

Aishah held Uthman in high regard and defended him. She independently narrated many hadiths from the Prophet ﷺ regarding the virtues of Uthman. One such hadith, narrated by Muslim from Aishah, is as follows: Aishah said: "The Prophet ﷺ was lying in my house with his legs uncovered. Abu Bakr asked for permission to enter, and the Prophet ﷺ gave him permission while he was in that state and spoke with him. Then Umar asked for permission, and the Prophet ﷺ gave him permission in the same state and spoke with him. Finally, Uthman asked for permission, and the Prophet ﷺ sat up, adjusted his clothes, and allowed him to enter and speak with him. When he left, Aishah remarked: 'Abu Bakr entered, and you didn't seem to care about his presence. Then Umar entered, and you didn't seem to care about his presence. But when Uthman entered, you sat up and adjusted your clothes!?' The Prophet ﷺ responded: 'How could I not feel shy from a man whom the angels feel shy of?'" (*Sahih Muslim, Book of the Virtues of Uthman*)

When 'Aishah heard some people speaking ill of Uthman, she became extremely angry and said: "May Allah curse the one who curses him, may Allah curse the one who curses him! I saw the Messenger of Allah ﷺ resting with his leg leaning against Uthman, and I would wipe the sweat from the Prophet's face while revelation was coming down upon him. He gave Uthman his two daughters in marriage, one after the other, and he would say: 'Write, O Uthman.' She said: 'Allah would never grant such a position to anyone except a noble servant of His.'" [*Abdul Hamid Tohmaz, Sahih of Imam Ahmad and al-Tabarani*]

She also narrated from the Prophet ﷺ that he said to Uthman: "O Uthman, it is possible that Allah will give you a robe, and if they try to take it from you, do not remove it for them." (*This hadith was narrated by Tirmidhi from Aishah. The robe referred to is the caliphate, meaning if people try to remove you from it, do not step down from it.*) (*Ibn Majah also has a narration in which the Prophet ﷺ says: "If Allah grants you this matter one day..."*)

Lady 'Aishah continued to hold Uthman in high regard and respect until his death, and she was one of the first to demand justice for his blood and to seek retribution from his killers.

Some contemporary writers have claimed that this affection was tainted by disagreements, alleging that 'Aishah

had some grievances against 'Uthman for certain actions and decisions. They even accuse her of contributing to inciting the people against Uthman, which ultimately led to his tragic end.

Sadly, those who make such claims rely on unreliable sources such as *Kitab al-Aghani*, *Al-'Aqd al-Farid* by Ibn Abd Rabbih, and similar works. It is well known that the authors of these works collected scattered narratives without distinguishing between authentic, weak, and fabricated reports. Their primary concern was to entertain the reader with various anecdotes, regardless of their sources, validity, or reliability.

There is no space here to discuss the falsehoods propagated by these writers in detail or refute their misconceptions. However, we refer to the comprehensive and sound explanation of this matter in the work of Abdul Hamid Tohmaz, titled '*Aishah, Mother of the Believers, and the Scholar of Muslim Women. (pages 99-114)*

The hadiths we have mentioned from Aishah's narration regarding Uthman's virtues, and her statement in her anger, "May Allah curse the one who curses 'Uthman, may Allah curse the one who curses 'Uthman," clearly dismiss any false claims suggesting that 'Aishah harbored animosity toward 'Uthman or contributed to inciting people against him.

Some people today confuse the doctrinal disagreements (ijtihad) among the companions of the Prophet ﷺ,

including 'Aishah, with personal disputes motivated by resentment and hatred. This is a mistake, as the companions, especially Aishah, were free from such negative emotions.

'Aishah disagreed with several companions on certain jurisprudential, and perhaps even theological and social matters. Al-Zarkashi compiled a treatise on this, titled *Al-Ijaba fi Ma Istadrakath Aishah 'ala al-Sahabah*. She also disagreed with 'Uthman in some of his political decisions, which she pointed out during her conversation with Imran ibn Husayn when Uthman bin Hunayf was sent to her, as previously mentioned.

However, these disagreements never led to any personal animosity, as some modern writers suggest. If that were the case, she would not have called for justice or sought revenge for Uthman's murder.

The unfortunate mistake of these writers is that they measure the companions of the Prophet ﷺ by their own standards.

Because these people turn their ijtihad (jurisprudential opinions) into food for their personalities and tribal loyalties, they view the school of thought or opinion they follow as the only true religion, with no other alternative. As a result, they must belittle and misguide those who hold differing views, regardless of who they are, and feelings of hatred inevitably arise from this.

Given this mindset, they mistakenly equate the disagreements among the companions of the Prophet ﷺ with the disputes and enmities they experience among themselves today.

If 'Aishah held a differing opinion from the policies implemented by Uthman, this disagreement should not be seen as a source of animosity and hatred. Just as their disagreements today reflect much worse enmities and hostilities, the differences between the companions should not be measured in the same way.

Indeed, the major crime lies in this false comparison.

If you are troubled by the painful events that followed Aishah's disagreement with Ali, you will find the answer to that in the pages ahead.

When Uthman was killed, **'Aishah was among the first to call for pledging allegiance to 'Ali (may Allah be pleased with him)**. No one would ask her who was more deserving of leadership after 'Uthman except that she pointed to 'Ali and called for pledging allegiance to him.

Al-Hafiz Ibn Hajar narrated from Al-Tabari from Al-Ahnaf bin Qais, who said: "We were on a pilgrimage, and people were gathered in the middle of the mosque, meaning the Prophet's mosque. I met Talhah and Az-Zubair, and I said: 'I do not see this man, meaning Uthman, but that he will be killed. Who do you recommend for leadership?'

They said: 'Ali.' We went to Mecca, and when we learned of Uthman's killing, I met Aishah and asked her: 'Who do you recommend?' She said: 'Ali.' So we returned to Medina, pledged allegiance to Ali, and then I went back to Basra."
[See *Fath al-Bari*: 27/13.]

'Aishah appreciated 'Ali and would often highlight his scholarly status, and she would direct people to him, explaining his virtues, position, and closeness to the Messenger of Allah ﷺ.

What confused some researchers regarding the respect and closeness between Ali and Aishah was her focus on avenging Uthman and her effort to seek justice for his murder, her journey to Basra, and the resulting intense battle during the Battle of the Camel.

If you know that among the researchers and historians, there are those who engage in the craft of fabricating, distorting, and lying about both the living and the dead, in order to distort clear historical events, so that they may later take advantage of the confusion they create, you will understand the difficulty a researcher faces in breaking through these layers of manipulation and deception to ultimately reach a true understanding of the events as they actually occurred.

However, no matter the situation, any researcher who genuinely wishes to move beyond these distortions and reach the truth, free from confusion and falsification,

will find the path open to them.

THE BLACK FITNA AND THE INNOCENT MARTYRS

To put it briefly and appropriately in relation to this summary, in revealing the essence of this tragedy and the hidden hands that wove its threads and then ignited its flames, far from the distractions of side stories and from relying on the various imaginations the researcher's psyche may suggest, within the scope of the subjective analytical method that has often colored history with notions and shades foreign to its true essence and far from its reality! [We relied on Ibn Kathir's account in his book *Al-Bidaya wa'l-Nihaya* for this summary and the accuracy of presenting the reality, as we are certain that he is one of the most reliable historians and one of the fairest in portraying the reality of this tragedy. Do not forget that he was the hafez and the critic. See *Al-Bidaya wa'l-Nihaya*, vol. 7, p. 230, and beyond.]

When the murder of Uthman occurred, after the days of Tashreeq, the wives of the Prophet had already gone out for Hajj that year, seeking refuge from the fitna (discord). When they heard of Uthman's death, they preferred to stay in Mecca until the situation became clearer.

During this time, the pledge of allegiance to Imam Ali (may Allah be pleased with him) was given in Medina.

Both Talha and Zubair had asked for his permission to perform Umrah after they had pledged allegiance to him and called upon the people to do the same. Additionally, I'la bin Umayya, the governor of Yemen under Uthman, and Abdullah bin Amer from Basra, who was also a governor under Uthman, had arrived in Mecca that year. This gathered a large group of the leaders of the companions and the mothers of the believers. They discussed the murder of Uthman and what actions should be taken. Aishah (may Allah be pleased with her) gave a speech urging them to demand the blood of Uthman and seek revenge on his killers.

Imam Ali (may Allah be pleased with him) had already emphasized to the companions the importance of seeking justice for Uthman and punishing his killers, but he requested that they wait until things settled for him and he could address the rebellion in Syria led by Muawiya. The people responded positively to Aishah's words, and they all declared their commitment to pursuing this cause wherever she led them.

They then deliberated on where to go to fulfill this goal. Some suggested Syria, others Medina, and some proposed starting in Basra, where the pursuit of Uthman's killers would begin. Finally, they agreed to go to Basra.

As they journeyed toward Basra, with a group of a few thousand,

they passed by a place at night known as Al-Haw'ab. The dogs there began to bark at them. Aishah (may Allah be pleased with her) asked, "What is the name of this place?"

They replied, "This is Al-Haw'ab." Aishah (may Allah be pleased with her) struck one hand on the other and said, "We belong to Allah, and to Him is our return. I did not think I would be returning!" They asked, "Why?" She replied, "I heard the Messenger of Allah (peace be upon him) say to his wives, 'I wonder which one of you will be the one whose dogs of Al-Haw'ab will bark at her.'"

Then she stopped her camel and said, **"Turn me back, turn me back! I swear, I am the one the dogs of Al-Haw'ab will bark at."** Ibn Kathir reported this hadith with its different narrations and wording in *Dalail al-Nubuwwah* (The Signs of Prophethood). [See *Al-Bidaya wa'l-Nihaya* 7/232.]

Then Abdullah ibn Zubair came and said to her, "The one who told you that this is the water of Al-Haw'ab has lied." He continued to persuade her until she was convinced to continue the journey toward Basra.

When they arrived at the outskirts of Basra, Uthman bin Hunaif, Uthman's governor over Basra, sent a messenger to Aishah and those with her to inquire about the reason for their arrival. She replied, "We have come to demand the blood of Uthman." Uthman bin Hunaif consulted with his companions, and some said,

"If they are demanding the blood of Uthman, then we are not his killers, so we should send them back to where they came from." Others said, "They have come to seek our help against Uthman's killers, whether from among us or not." From this discussion, Uthman bin Hunaif understood that there were supporters of Uthman's killers in Basra.

'Aishah (may Allah be pleased with her) and those with her settled in a district near Basra called Al-Murabid. People from Basra came out to join her. She continued to convince them of the necessity of demanding the blood of Uthman and pursuing his killers, leading to discussions on the matter.

At this time, Hakim bin Jabila, one of Uthman's killers, arrived with a group of people. He initiated a battle against Aishah and those with her. Aishah's supporters refrained from fighting and kept their hands away from combat.

However, Hakim continued to advance with his group, and a fierce battle broke out. The fighting continued until nightfall, which halted the conflict temporarily. The next day, the fighting resumed, and many people from Hakim bin Jabila's side were killed. The army with Aishah, Talhah, and Al-Zubair was on the verge of controlling Basra, and they succeeded in taking control of the Bayt al-Mal (the treasury). In response, a group of about three hundred of Uthman's killers, led by Hakim bin Jabila, rose up to defend themselves.

They fought fiercely against 'Aishah's army, resulting in the death of Hakim bin Jabila and no fewer than seventy of Uthman's killers.

As for 'Ali (may Allah be pleased with him), when he learned of what had transpired, he changed his direction from Syria to Basra. He announced to the army with him that they were heading towards Basra. One of them asked him: "O Commander of the Believers, what do you want? And where are you taking us?" He replied, "What we intend and desire is reconciliation, if they accept it and respond to it." The man asked, "And if they do not respond?" 'Ali (may Allah be pleased with him) replied, "We will leave them in their treachery, give them their rights, and be patient." The man asked, "And if they are not pleased?" 'Ali replied, "We will leave them as long as they leave us." The man asked, "And if they do not leave us?" Ali answered, "Then we will resist them." The man said, "That is good."

While on his way to Kufa, a man named Amir bin Mutar al-Shaybani came to him and told him the news. Ali then asked him about Abu Musa al-Ash'ari, and the man replied, "If you want reconciliation, Abu Musa is your companion. But if you want to fight, then he is not your companion." Ali (may Allah be pleased with him) said, "By Allah, I only want reconciliation."

Ali then sent messengers to Abu Musa al-Ash'ari, who was the governor of Uthman in Kufa.

There were exchanges of diplomacy, discussions, and reproaches between the two sides. Among the messengers sent by Ali were Ammar bin Yasir and Hasan bin Ali. During this, Ammar heard someone insulting 'Aishah (may Allah be pleased with her). He said to him, **"Be silent, may you be cursed! By Allah, she is the wife of the Messenger of Allah in this world and the Hereafter. But Allah tested you with her to see whether you obey Him or her."** *[This narration was reported by al-Bukhari.]*

Both Ammar and Hasan called the people of Kufa to go to the Commander of the Believers (Imam 'Ali) with the aim of agreeing on reconciliation and unity. The people responded, and about twelve thousand men set out with them and came to the Commander of the Believers. He met them at Dhi Qar and said to them:

"O people of Kufa, you have confronted the kings of Persia and dispersed their armies. I have called you to witness with us our brothers from the people of Basra. If they return (to peace), that is what we desire. But if they refuse, we will treat them gently until they are the ones who begin with injustice. We will not abandon any matter that brings good except that we will give it priority over what brings corruption, if Allah wills."

At that point, Imam Ali (may Allah be pleased with him) sent Al-Qa'qa' bin Amr — one of those who had come to him from Kufa —

as a messenger to 'Aishah, Talhah, and Zubayr in Basra, inviting them to unity and harmony.

Al-Qa'qa' went first to 'Aishah, the Mother of the Believers, and said: "O mother, what brought you to this land?" She replied: "**O son, reconciliation between people.**" He then asked her to send for Talhah and Zubayr to come to her, and they came.

Al-Qa'qa' said: "I asked the Mother of the Believers what brought her, and she said: 'I only came for reconciliation between people.'" They (Talhah and Zubayr) said: "We also came for that."

He said: "Then tell me, what is the way to this reconciliation, and upon what basis will it be?" They said: "The killers of 'Uthman, for if this is left alone, it would mean abandoning the Qur'an."

Al-Qa'qa' replied: "You have already killed the killers from the people of Basra, and you were closer to righteousness before their killing than you are today. You killed six hundred men, and six thousand were angered by this and separated themselves from you. You sought Harqus bin Zuhayr, and six thousand men prevented you from reaching him. If you leave them alone, you will fall into what you are speaking of, and if you fight them, the very thing you fear and the division you want to prevent will be greater than what you seek to fix."

[He meant that what they desired — pursuing the killers of Uthman — was indeed a benefit, but it would lead to a greater harm.]

And just as they were unable to take revenge for Uthman against Harqus bin Zuhayr because of the six thousand who protected him, Imam 'Ali was even more justified in delaying the punishment of 'Uthman's killers until he could gain control over them.

'Aishah said: "So what do you say?"

Al-Qa'qa' replied: "I say that the remedy for this matter that has occurred is to calm things down. When it settles, they will be restrained. If you agree with us, it will be a sign of goodness, blessings of mercy, and a way to achieve justice. But if you refuse and insist on confrontation, it will be a sign of evil and the loss of this authority."

They said: "You have spoken well and correctly. Go back, and if 'Ali comes with the same opinion as yours, the matter will be resolved."

So, Al-Qa'qa' returned and informed Imam 'Ali (may Allah be pleased with him) of what had happened, and Ali was pleased with that. Both sides seemed inclined towards reconciliation. 'Aishah also sent a message to Imam 'Ali confirming that she had only come for peace. This made both sides happy.

Then Imam 'Ali addressed the people, informing them of

this agreement, and said: "I will set out tomorrow, so prepare to depart," meaning to move towards Basra to meet 'Aishah's army with the hope of agreement and reconciliation.

In the morning, Imam 'Ali (may Allah be pleased with him) set out with those who were with him, and Aishah, Talhah, and Zubayr also moved forward to meet and welcome him. Some people suggested to Talhah and Zubayr to take advantage of the opportunity and launch a sudden attack on those among Ali's followers who were involved in the killing of 'Uthman.

But they replied: "The Commander of the Faithful (meaning Imam 'Ali) has advised to calm this matter down, and we have sent him a message agreeing to reconciliation on this basis."

Meanwhile, someone came to Imam 'Ali while he was heading with his group towards Basra for reconciliation and asked: "Do these people ('Aishah, Talhah, and Zubayr) have a valid reason for demanding retribution for 'Uthman's blood?" He replied: "Yes." The man asked: "And do you have a valid reason for delaying it?" Imam 'Ali said: "Yes." The man then asked: "So, what will happen to us and them if we are tested tomorrow (with battle)?" Imam 'Ali said: "I hope that no one among us or them, whose heart Allah has purified, will be killed without Allah admitting him into Paradise."

The two sides met, and the hearts found peace and

calmness. Everyone agreed to leave the matter in the hands of Imam 'Ali (may Allah be pleased with him) to resolve it at the appropriate time he deemed fit. As Ibn Kathir mentioned, the people spent that night in the best of conditions, while the killers of 'Uthman spent the worst night.

What happened next was that the series of tribulations, which were initiated by the murder of Uthman (may Allah be pleased with him) and aimed at dividing the Muslims and causing deep fractures in their unified structure, continued to unfold. The instigators of this turmoil were individuals who were alien to the core of the Muslim community represented by both parties and their armies.

As soon as Imam 'Ali (may Allah be pleased with him) announced the reconciliation and informed the people that he would set out the next day, and as both sides met and unity was restored in the best possible way, a group of leaders of the fitnah (discord) gathered. Among them were Al-Ashtar Al-Nakha'i, Shuraih bin Awfa, Abdullah bin Saba—known as Ibn al-Sawda—Salim bin Thalabah, and Ghulam bin Al-Haytham. By Allah's grace, as Ibn Kathir mentioned, not a single one of them was a Companion of the Prophet ﷺ. The most malicious among them and the main planner was Abdullah bin Saba.

[Regarding Abdullah bin Saba, references to his actions can be found in various historical and

biographical works, such as "Al-Bada' wa Al-Tarikh" (5/129), "Lisan al-Mizan" (3/289), "Tahdhib Ibn Asakir" (7:428), "Mizan al-I'tidal" (2/426), and "Al-Bidayah wa Al-Nihayah" in multiple places, including (7/240). All scholars who documented his biography agreed that he was among the extreme heretics (zanadiqah). Al-Dhahabi described him as a misguided and misleading figure who claimed that the Quran was only one part of nine parts and that its knowledge was exclusively with Ali. He also mentioned that Imam Ali (may Allah be pleased with him) had supposedly burned him alive.

Interestingly, some Shia today insist that Abdullah bin Saba was a fictional character who never existed. However, how can it be that all these historians and scholars—from the time of the Tabi'in (the generation after the Companions) to the present day—confirmed his existence, yet he suddenly turns into a mythical figure after fourteen centuries? Does this not imply that all those historians, critics, and scholars were themselves fictional characters with no real existence?]

They (the leaders of fitna) gathered their forces behind them, reaching thousands in number. They discussed among themselves the danger posed by the agreement between Ali and 'Aishah and those with them, and they concluded that the unity of the Companions would threaten them greatly. One of them said: *"Then let us send 'Ali to join Uthman (in death)!"*

However, Abdullah bin Saba ridiculed this opinion and warned against it. Then he said: *"Your salvation lies in mingling with the people. When the people meet, blend in among them, ignite war and fighting between them, and do not let them unite. Those around you will inevitably fight in self-defense."*

The leaders of the fitnah (discord) dispersed after agreeing on this plan, and they instructed their followers to execute it. They advised each other to carry out what Ibn Saba had proposed: to infiltrate the ranks of the people during the darkness of night, to spark war, each against those around him, starting at dawn, and to lure the people into the conflict no matter what it took.

Now reflect on this fitnah when it raises its many heads and then infiltrates in the darkness with its elements and factions. It is natural that the people will lose their ability to see clearly, unable to discern their footing, and that their capacity for patience, observation, and careful consideration will be taken away from them.

They find no way out but to move within the orbit of this surrounding whirlwind.

Ibn Kathir, who as we mentioned is one of the most trustworthy historians to document the events of this fitnah and analyze them with objectivity and depth, says:

"They rose up—these conspirators—around two thousand

men, before the break of dawn. Each group turned to those nearest to them, attacking them with swords. Every faction then rallied to their people to protect them. The people woke from their sleep, grabbed their weapons, and said, 'The people of Kufa attacked us in the night, ambushed us, and betrayed us.' They thought this was orchestrated by 'Ali's supporters. The news reached 'Ali. He said, 'What is happening with the people?' They replied, 'The people of Basra have ambushed us and betrayed us.' Each group then rushed to their weapons, donned their armor, and mounted their horses, unaware of the true situation. It was Allah's will that this occurred as a predetermined decree. The battle broke out, and the two sides faced each other. Ali gathered twenty thousand men, and around thirty thousand gathered around Aishah and those with her. Verily, to Allah we belong and to Him we return. And the followers of Ibn al-Sawda (may Allah curse him) never ceased from killing (it is clear that they infiltrated among the Muslims, disguised, and ignited the fighting among them following Ibn Saba's plan, also in disguise). And 'Ali's caller cried out, 'Stop! Stop!' but no one heard." [Al-Bidayah wa'l-Nihayah, 7/240]

I do not see any benefit – after what you have just learned – in discussing the turbulent waves of the fitnah that paralyzed everyone's will, leaving them incapable of making decisions or maintaining any sense of cohesion and discipline.

I wonder, what would any of us have done, had we woken up

to find ourselves in the midst of such turmoil, without knowing its cause or being able to find an escape? What could we do but defend ourselves from an affliction that we don't know where it's coming from? And how could we defend ourselves if not with the same weapon we fight with?

Thus, the fitnah turned its wheels on thousands of innocent people from both sides, with this devious and cunning plan that was only recognized later. Abdullah bin Saba and his followers surrounded 'Aishah's howdah, and began to hurl arrows at it, as though it were a single man's shot. She began calling out, **"Allah, Allah, O my sons! Remember the Day of Judgment!"** The followers of Ibn Saba did not cease their attack on the howdah with their arrows until it resembled a porcupine.

The army of 'Ali surrounded the howdah, protecting it with remarkable bravery. They pushed through the crowd until they reached the position where 'Ali was. The battle raged on, and many were killed. Seventy men had their hands cut off while holding onto 'Aishah's camel's reins. Some men from 'Ali's army suggested that the battle would continue to target the howdah as long as the camel remained standing. It was suggested that the camel be shot down to prevent 'Aishah from becoming an easy target for the archers. When the camel fell, those around it fled. The howdah, which was now covered with arrows, was taken away from the battlefield.

Soon after, 'Ali (may Allah be pleased with him) came to her, greeting her in peace and inquiring about her condition. He said, **“How are you, O Mother of the Believers?”** She replied, **“I am fine.”** He said, **“May Allah forgive you.”** Then, the prominent companions came from all directions to greet her and ensure her well-being.

After presenting this undeniable truth, which no historian with good intentions and a sincere heart would doubt, I could describe the scenes of this tragedy, recount its details, and explain what the winds of fitnah (tribulation) did when people clashed and struggled without guidance, just as some well-known authors do today.

But what benefit can be gained from that? What hidden truth can be revealed by this excavation, other than the painful truth we have already known, which I once again affirm no fair-minded researcher would question?

Moreover, the height of astonishment is when you find that most of the writers and researchers on this tragedy direct their criticisms and attacks, with their sharp pens and voices, at Muslim brothers who were united in love, as you have seen. Their only motivation was Islam, and they were stirred only by their zeal for the principles of Shari'ah and its rulings. Among them were Aishah, Talhah, and Az-Zubayr, without these writers pointing out or even hinting at those heads that were scheming in the dark, led by Abdullah bin Saba, the son of darkness.

You have already learned what he said to his companions and what he suggested to them when he was informed that all factions of the Companions had come together on one opinion, agreeing to all follow the counsel of Ali (may Allah be pleased with him). Then, how they carried out his suggestion by infiltrating the ranks of the reconciled and united brothers, stirring up the storms of chaos among them without their knowledge. The wheel of killing turned among them, and none of them knew who had set it in motion, controlled it, or from which direction it could be stopped.

It is truly astonishing that these writers, who criticize and attack the victims of this fitnah (tribulation), continue to direct their pens and tongues at them, without even a single word of criticism or pointing a finger at the makers of this fitnah, the guardians of it, and those who fanned the flames. From the plotting to kill Uthman, to the murder of Ali (may Allah be pleased with him)!

They write long pages about the confrontations to which the Companions were driven, crafting a fake zeal for the unity that was shattered, the blood that was shed, and the Islam that was sacrificed by its men and callers. Yet, this zeal does not move them to a single word of condemnation—let alone criticism or criminalization—of those who, through their deceit, shattered that unity, shed that blood with their swords, and infiltrated in the darkness,

causing innocent swords to fall upon innocent people, letting the war devour itself.

Isn't it the right of any thinker to assert that focusing on attacking those innocent people, without any attention to those who created the fitnah and maintained it as part of the final stages of the same conspiracy, is a part of the problem? Otherwise, who but the one with a twisted eye would stare at the oppressor, then turn to attack the oppressed? [*See the chapter: "Paradise does not necessitate infallibility" from the book "These are Their Problems" by the author of this research.*]

'AISHAH IN THE TIME OF MUAWIYA

'Aishah returned to Madinah, from those distant fields that had witnessed the shedding of so much innocent blood, as a mass of emotions filled with pain, regret, and sorrow. She went there to mend a rift and correct a situation, to end the fitnah that had started from the murder of Uthman, which had worsened the rift, made the situation worse, and allowed the fitnah to spread like a serpent that had broken free from its bonds.

Her heart was consumed by regret, and sorrow melted her, as she cried incessantly over the blood that was spilled because of her, with no purpose achieved or fitnah extinguished.

It is said that when she sat down to read the Qur'an and came across the verse: "***And stay in your homes***" (33:33), she would break into tears that sounded almost like wailing, repeating it to herself in order to blame herself for what she had done.

At that point, may Allah be pleased with her, she withdrew from everything except her acts of worship, her recitations, her charity, and her good deeds. She dedicated herself to answering people's questions and providing knowledge to those who came to her for learning and fatwas.

During this period, Muawiya tried to approach Aishah and improve his relationship with her. However, she was not concerned with any of this, especially as she had already faced further troubles due to him or his supporters.

One of the significant difficulties she faced was the death of her brother, Muhammad ibn Abi Bakr, whom 'Ali had appointed as the governor of Egypt. He was attacked by Muawiya's forces after Muawiya sent a large army, captured, and then killed in the most brutal manner. 'Aishah was devastated by his death and took his family and children in, caring for and showing them compassion. [*Tareekh al-Tabari: 5/105, Shadharat al-Dhahab: 1/48*]

Another issue that troubled her was when Marwan ibn al-Hakam, who was appointed as the governor of Madinah by Muawiya, prevented the burial of Hasan ibn 'Ali (may Allah be pleased with him)

in the noble chamber where the Prophet ﷺ was buried, despite 'Aishah having given her consent. Imam Hussain (may Allah be pleased with him) insisted that his brother be buried there. This caused great tension, and a fitnah nearly broke out, but a group of companions advised him and persuaded him to accept Marwan's decision. In the end, he agreed, and Hasan was buried near the grave of his mother, Fatimah (may Allah be pleased with her) in the Baqi' cemetery.

However, as previously mentioned, Muawiya sought to appease 'Aishah, and he might have sent her substantial amounts of money. Yet, she did not retain any of it for herself; rather, she quickly distributed it all to those in need, as previously noted.

Muawiya followed the practice of his predecessors by consulting her and seeking her advice. It is reported that he once wrote to her, asking for guidance in brief words. She replied with the following:

"Peace be upon you. To proceed, I heard the Messenger of Allah ﷺ say: 'Whoever seeks the pleasure of Allah by angering the people, Allah will suffice him against the people. And whoever seeks the pleasure of the people by angering Allah, Allah will leave him to the people.' Peace be upon you."

It was well-established that Aishah disapproved of many of Muawiya's actions.

One of the most severe acts she criticized was his execution of Hajar ibn 'Adi and his companions. In this incident, the truth was on the side of Hajar, and his killing was a clear act of oppression and unjust execution.

Al-Tabari narrated that when Muawiya performed Hajj, he passed by 'Aishah and sought permission to meet her, which she granted. When he sat down, she said to him: **"Do you feel secure that I would not hide someone who would kill you?"** He replied, "I have entered a house of peace." She responded, "O Muawiya, did you not fear Allah when you killed Hajar and his companions?" He said, "I am not the one who killed them; rather, it was those who testified against them." (*Al-Tabari, 5/259.*)

Another narration from Ibn Sirin mentions that 'Aishah said to him: "O Muawiya, where was your forbearance regarding Hajar?" Muawiya replied, "O Mother of the Believers, I did not have guidance at that time." Ibn Sirin reports that when Muawiya was near death, he began to groan and say: "Your day, O Hajar, is a long one for me."

HER FINAL DAYS AND HER DEATH

'Aishah, may Allah be pleased with her, as time passed, became more devoted to worship, more ascetic, and withdrew from people, except for when she would meet them for knowledge, religious guidance,

or questions regarding lawful and unlawful matters.

She frequently engaged in voluntary prayers both day and night, and was keen to perform the obligatory prayers in congregation. Either she would pray behind the mosque's imam while she was in her house, as her room was connected to the mosque, or a group of women would gather at her house, and she would lead them in prayer.

When she fell ill, the illness that eventually led to her death, in the month of Ramadan in the year 58 AH, she instructed that no fire be lit near her bed, and no red blanket be placed beneath her.

As her illness became more severe, Abdullah ibn Abbas, may Allah be pleased with him, sought permission to visit her. As narrated by Ibn Kathir through his chain of transmission from Dhakwan, the servant of 'Aishah, he says: Abdullah ibn Abi Mulaika reported that when 'Abdullah ibn Abbas came to ask for permission to visit 'Aishah, she was at the point of death. She was resting with her brother's son, 'Abdullah ibn Abd al-Rahman, at her head. I said, "This is Ibn Abbas asking to come in," and she said, "Leave me from Ibn Abbas." I said, "O Mother, Ibn Abbas is one of your good children, and he wants to greet you and bid you farewell." She replied, "Allow him in if you wish," so I let him in.

When Ibn Abbas sat down, he said, "Good news." She asked, "With what?" He replied,

“What is between you and meeting Muhammad ﷺ and the beloved ones is only that your soul departs from your body. You were the most beloved of women to the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ did not love except what is pure. The necklace you lost on the night of Al-Abwa, and the people woke up without water, and Allah revealed the verse of tayammum for them, was because of you. And Allah revealed your innocence from above seven heavens, and the angel Jibril brought it. So, no mosque of Allah’s except that it is recited therein, night and day.”

She replied, “Leave me, Ibn Abbas, by the One in Whose Hand my soul is, I wish I had been forgotten and unnoticed.”
(Source: Ibn Kathir, *Al-Bidaya wa'l-Nihaya*, 8/94).

Ibn Kathir favored the opinion that she passed away on the night of Tuesday, the 17th of Ramadan. She requested to be buried at Al-Baqi' at night. Abu Huraira prayed over her after the Witr prayer. Five people descended into her grave, among them Abdullah and Urwah, the sons of Az-Zubayr ibn al-Awwam, the brother of her sister, Asma' bint Abu Bakr.

She was 67 years old at the time of her death, as when the Messenger of Allah passed away, she was 18 years old. She was 9 years old at the time of the Hijrah. May Allah have mercy on her, be pleased with her, and grant her peace.

AMONG THE MOST FAMOUS OF HER STUDENTS

A large number of students emerged under the tutelage of Lady 'Aishah, and they were some of the most renowned and knowledgeable of the followers (Tabi'un). They would enter the noble chamber (her house) and sit with her behind a veil, listening and learning from her.

Some of these students were her relatives and close family members. She cared for them and paid special attention to their education. Without a doubt, they were closer to her than others due to their kinship and the ease with which they could visit and sit with her. They included Abdullah and Urwah, the sons of al-Zubair, from her sister Asma, may Allah be pleased with them all. Also, there were al-Qasim ibn Muhammad (the son of her nephew), Abdullah ibn Abi Atiq (the grandson of her brother), and Abad and Khabib, the sons of 'Abdullah ibn al-Zubair, as well as Abad ibn Hamza ibn 'Abdullah ibn al-Zubair. Abu Salamah ibn Abdul Rahman, her foster nephew, also studied under her.

Perhaps Urwah was the most notable of them in terms of taking knowledge from her and narrating it. He was one of the prominent scholars of Madinah, born towards the end of Caliph Umar's reign in 23 AH. When the Battle of the Camel took place, he was only 13 years old. Qubaysa ibn Dhuwab said, "Urwah would overpower us by entering upon 'Aishah, and Urwah was the most knowledgeable of people regarding 'Aishah's hadith.

They said, 'He was trustworthy, a great narrator of hadith, a jurist, knowledgeable, steadfast, and reliable.'"

And after, O my dear reader:

This is a concise summary—and I believe it to be comprehensive—of the biography of the Mother of the Believers, 'Aishah (may Allah be pleased with her). I relied on the most trustworthy sources, drawing from the most reliable voices, free from the influences of partisanship and the whims of desires.

In what I have mentioned of her noble character, the purity of her upbringing, the cleanliness of her origin and lineage, the vastness of her knowledge, her honesty and integrity, her abundant worship, her great asceticism and piety, and her general respect and reverence for all the Companions of the Prophet, especially his purified family, with Ali (may Allah be pleased with him) at the forefront, I have shown what reveals the secret of the Prophet's love for her and the special place she held in his heart, a position that no other of the Mothers of the Believers occupied.

If she had nothing but the intense love the Prophet (peace be upon him) had for her, and the constant increase of that love until his passing, when he passed away while between her chest and neck, that alone would suffice as a distinction witnessed by the

righteous servants of Allah and the closest angels of Allah. So how, then, when Allah has bestowed upon her all of these virtues, crowned by the immense love the Prophet (peace be upon him) had for her.

She insisted on directing herself and the Muslims toward taking revenge on the killers of 'Uthman, driven by a motive that no one, including 'Ali (may Allah be pleased with him), disagreed with her on.

However, she did not know, and neither did any of the other distinguished Companions, that the heads of the secessionist rebellion (the Sabaites) had secretly turned that pursuit into a trap and snare for her. Had it not been for that, the outcome of those movements would have led to great good, a significant unity, and the purification of Islamic relations and cooperation from impurities, as we saw later when reconciliation was achieved, intentions were aligned, and efforts were unified.

For if she had entered what appeared to her as a paradise, she entered it with Allah's praise and grace. And if it turned out to be a fire, as it later appeared, she emerged from it with Allah's protection and mercy.

So, my dear reader, do you doubt that anyone who has written about her, relying on ideas drawn from the toxic rivers and swamps of the malicious hypocrisy stemming from Ibn Salool's soul or the dark lines extending to this day from the heart of Ibn Saba,

is deviating from the truth toward falsehood, and straying from the clear, pure springs to the polluted swamps of partisanship and passions?

I testify that anyone who closes their eyes to all that has been proven in the correct, authentic biographies and writings, then harbors grudges or hatred toward Aishah in their heart, is one whose heart is disturbed and whose loyalty to her husband and beloved one is in doubt. Anyone who insists that the Prophet Muhammad (peace be upon him) passed away in 'Aishah's (may Allah be pleased with her) arms, and holds on to that idea before even acknowledging the deep feelings of resentment some may have had against Aishah, is mistaken or wrong.

I ask Allah to purify our hearts from impurities and make our love for the Messenger of Allah, his family, his wives, and his noble companions, the capital we invest in our salvation on the Day when all people will stand before the Lord of the Worlds, when our deeds are few and our shortcomings and sins are numerous. And may this be the greatest savior and intercessor for us. All praise is due to Allah, the Lord of the Worlds.

M u h a m m a d S a e e d R a m a d a n A l - B o u t i

Table of Contents

<i>Introduction</i>	1
<i>The Proposal and Marriage to the Messenger ﷺ of Allah</i>	5
<i>Response to the meaningless talk about this marriage</i>	9
<i>In the house of Prophethood</i>	20
<i>The sacred meaning of love for the Messenger ﷺ of Allah</i>	31
<i>The incident of slander</i>	38
<i>The heirs of Ibn Salul</i>	46
<i>'Aishah and 'Ali after the incident of Ifk</i>	48
<i>The envious and their false interpretations</i>	54
<i>The scholarly status of 'Aishah</i>	59
<i>Her share of eloquence and clarity</i>	67
<i>'Aishah and women</i>	70
<i>The Worship, piety and asceticism of 'Aishah</i>	73
<i>Ghairah among the Mothers of the Believers</i>	76
<i>Did 'Aishah lead an opposition movement?</i>	81
<i>'Aishah in the era of the rightly guided caliphate and after.</i>	90
<i>The black Fitna and the Innocent Martyrs</i>	101
<i>'Aishah in the time of Muawiya</i>	117
<i>Her final days and her death</i>	120
<i>Among the most famous of her students</i>	123

